

The Dialoges of

Creatures Moralsed. Applyably and edificatysly,
to every mery and socounde mater / of late trāslated out
of latyn into our Englyshe tonge right pro-
fitable to the governaunce of man.

¶ And they be to sell / vpo
Powlys churche
parke.





There after folowith the Prologe of
thys present Volume





Diastmoche as Hsibore wytnesseth
in his first booke de summo bono ca.
iiii. that almyghty god shewith to
vs by example and consideracyon
of thinges circumscrippte and of kno
wyn kynde. Parte of such thinges
as be incircumschryppte/ and cannot
playnly be vnderstonde or knowin
that by euidente knowlege of thinges that be in appar
ce/ the more typely we mow comprehend the inwarde
meanynge/ that outwarde playnly shewith not. & by þ
same path that man erryd from God/ he may be rudi
cypd and retourne to him agayne/ and as he was plac
kyd by his own concupiscens and inordinate loue of the
creature/ from the greute loue of his lord & maker. So
by inspeccon of the creat beawte of creatures he owyth
to be refourmyd and to gyue lawde & worshippe to the
incomparable creator & maker of al thinge/ & thowgh
it be so that as this booke saynith/ these creaturis spe
ke not to vs with mouth and voyce founmyd neuer the
lesse by inclynacyon / & propirte of naturall instituccon
they see not to teche vs to corecte our maners and a
mende our lyuynge/ the which the gloriows lyghte of
all doctours saint Augustin wytnesseth for he saith in
his wytyng. O lord God saith he/ all thy Creaturis
which thou haste made/ crye to me and see not that I
owe to loue the my lord god and maker aboue all other
thinge/ & therfore the autor & compositor of this Booke
for our hol some erudiccon & lernynge to auoyde sloth
and sluggysshnesse and to induce the myndes of the he
ters to quyknesse & deuoccon/ hath compplyd this tre
tye that the more esply we mowe vnderstonde the ma
gall sense includyd in the same.

There beginneth the table shewyng the na-
ture and effectys of all Creatures
by the maner of perswasyon.



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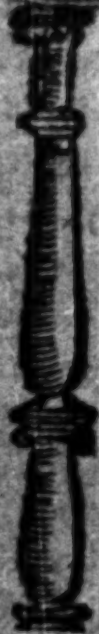
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Thus endith the
Table





C Of the Sonne and the Moone
Dialogus Primus.



After the Philosophers sayng / the Sonne
is the Eye of the worlde / the gladnes &
the Iocundyte of the day / the beawtye
of heuyn / the mesure of tymes / & Ver-
tewe and origynall of all thinges gro-
winge / the lorde of all planettyes / the
ledar and perfectoure of all planettyes
& sterres. **C** The Moone also as sayth Ambrose in
Epameron / is the beawtye of the nyght / moder & my-
nistre of all humours / mesure of all tymes / gyder of the
See / chaunger of the ayre / folower of the sonne. And
forasmuch as she is most lyke vnto the sonne / vpon a
tyme she began to detracte and diffame the sonne / the
whiche he perceyving spake to the moone & sayd: Why
doyst thoue bawdyte me & blassemyst me / I haue euer
geuyn the lyght and goon afore the to thy prospeite / and

thou hatest me and maliciously malignest agaynst me.
So from me quod the Dhone for I loue the not. for thy
gret brightnes causeth me to be let lytell store by in the
worlde. for if thou were not / I sholde be in grete dignite
The Dhone answered and sayd. O thou Vncourteys crea-
ture / be thou content with thy degre. for as I shyne in
the day tyme & here than the rule. So thou without im-
pedimēt occuppest all the nyght at thyne owne plesure.
Let vs therfore mekely obey vnto our maker / & exalte
nat thy selfe by pryde / but suffer me patiently to do as
I am ordeyned / and do thou thy dutye. The mone con-
siderynge no reason / in great anger departed & gaderyd
toggyder all the sterres / and began batell / & shot arrowes
agaynst the Dhone / & entendyd vtterly with dartis and
arrowes to smyte hym and destroy hym. The Dhone be-
inge aboue and at a vantage seyng all this cruelnes /
drew out his sworde & smote the Dhone a sonder. And
threwe downe the sterres & sayde / As oftyn as thou
arte rownde / I shall departe the. ¶ For this cause as
fables reporte / the mone conceyeth nat rownde / & ster-
res often tymes fall downe. And so the mone was con-
fused and sayde.

Lesse hurt is to the scryuer / to be parted in twayne

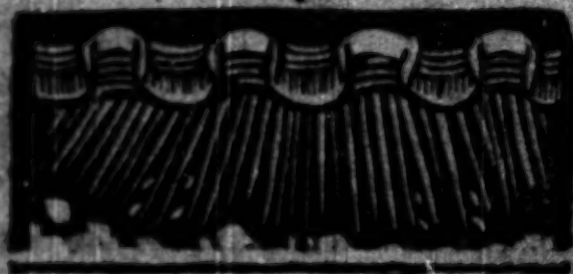
Then to be all lost / and brought vnto bayne.

So in lyke wyse moche peple being inflate & blowe
vp with pryde & elacion / wolde be lyke vnto y son
& haue domynacion aboue all other / & by their wylls
wolde y none were aboue the / nor lyke vnto the / as the
glose sayth. Pryde is a brēnyng eleuacyon in y mynde.
Dispyssing them y be vnder / & wold be equall with them
that be aboue / for why As Crisostom sayth / desyre of ex-
altacyō / is great syn / & vtterly to be dyspyssed / & suffraunce
is worshopfull & comendable. It is written & sayd that
the proude

the proude peple be lyft vp on height/ because their fall
 sholde be the mor greuous/ for he that falleth but lowe
 may sone aryse as y Poete sayth. But he y falleth from
 on hyghe/ may nat so esely be restored to helth. Branches
 of a tree growynge alowe/ be consued from tēpestys/ as
 wyrteth Crisostom. But they that be on hygh be of tyn
 tymes broken & in gret ieopdye. Wherfor quint? Curi?
 sayth/ that a setteyn ysome sayd vnto kynge Alexander
 that a tre beynge of great heygth/ may y soner be blowē
 vp by the rote. And though a Lyon be myghty & proude
 yet be small byrdes fedde with his flesshe. ¶ A Philoso-
 fer cam to the Combe of Alexander & sayde / yester day
 to this man suffysed nat all the worlde. Now is he suffy-
 sed with the space of .viij. fote longe. And therfor pryde
 is to be reponed. &c.

Of Saturn and the Clowde
 Dialogo, Secundo,

Al. ii.





philosophers wyte that there be .viij. Planetis. That is to say / Saturne / Jupiter. Mars. Sol. Venus. Mercury. & Luna. But there is great space betwene planet & planet for as Moyses greates of philosophers reherseth & sayth / and also it is written in y goldyn legende / that every compasse of every planet hath in thiknes & waye of .v.c. yeres / that is to mene / as moche space as a man may iourney & walke i .v.c. yeres so that dayly his iourney extendid to xl. miles / & every myle to be in length ij. M. pace. Upon a tyme a great thycke clowde began to exalt her selfe & sayd. My excellencie is great / for I may by interposicion of my greetnes cause that other planetis may not shewe the self in y world but at my wyll. Seynge that I am vnder other planetis & may doo so moche / if I were exalted higher / then myght I do moche more. And thus this clowde proudly ascendid vppward tyll she cam to saturne. Saturne seying thys clowde presumptuously oplyng to go aboue hym / was sore grieved & sayd vnto her / what arte thou that coueryst with pryde to ascende there as neuer man cam. I shall ascende aboue the quod the clowde / and ouerthrowe the. That heryng Saturne & sore moued / ordeyned hatneys & weppyn / & stoppid fast the waye / & threwe down the clowd and destroyde hym for eny & sayde.

He that couyteth to be aboue all.

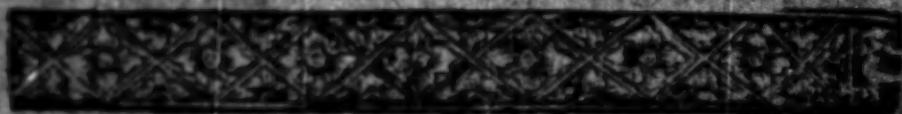
Notwithstandyng he haue a fowle fall.

So befell it to Nabugodonosor which desirid to be aboue all other kynges & princes / & to be callid kyng of all kynges / and Lorde of all lordis. for pryde not considering that almyghty god hath domynacion aboue all erthly lordships as it is specified Danyel .iiij. whan the harte of

harte of Nabugodonosor was lyfte vp be pryde / wherfor
 he was deposid from his dygnyte / wherof it was sayd
 vnto hym. The dwelling of the shall be among wyld
 beastes / & god shall erect the / & cast the owte from manys
 company / & thou shalt ete hay lyke an oxe and. vii. sea-
 sons shall be chaunged ouer the. It is wyttē in hystory
 scolasticall that Nabugodonosor was not chanuged into
 a beast vntreasonable by mutacion & change of the body
 but by mutacion & alienaciō of his wytte & reson / & also
 the eloquēcie of his speche was taken from hym / & he se-
 myd hym selfe that in his forlymmes of his bodye he
 was lyke to an oxe or a bull / & in his hynder partyes he
 thought hymself to be lyke a lyon. Danyell also / all the
 tyme of his alienacion prayde for hym so hartely / that
 the. vii. seasons / that is to saye. vii. yeres by his prayers
 were chaunged in to. vii. monethis. In the which. vii.
 monethis the space of. xl. dayes. he had great infirmy-
 te and disease. Othet. xl. dayes within the sayd. vii. mo-
 nethis he retournyd to his mynde / & prayde with great
 weppynge so largely that his iyen were turned in to red-
 nes / & lyke vnto rawe flesshe. Manyon went to haue
 a sight of hym / a stir that. vii. monthis were fully com-
 plete & fulfylld / he was Reuokyd & callyd agayn vnto
 his firste estate / but he regnyd not immediatly / for there
 were ordeyned. vii. Hugis / & so he cōtynued in abstinence
 & penaunce vnto the ende of. vii. yeres neuer etinge bred
 nor flesshe / nor drank wyne in all that longe season.

C Of a Sterre callyd Transmontana /
 and other sterry Dialogo Tercio.

A iij.





Sterre which is called **T**rasmontane
standeth ever fixe in the nauyl of the
henyn / & gothe neuer to declyne / nor
laboureth nat by compasse circular as
other sterres doth. It is as a marche or
a path of the see / to the whiche shyp-
men geue great attendance. All other
sterres gadryd them togeder & cam to this sterre & sayd
Thou sittest alway styll & haste eas & rest / and we go a
bout & labour without rest and be thy seruantes. Arise
thou a while and let an other be souerayn & occupy thy
rome. To whom this sterre **T**rasmontayn answered &
sayde / ye knowe nat what ye wold haue / for your desyre
is nat lesfull nor to you expedient / for I haue gret labo^r
& great fatigacyon to rule you. And yf I dyd nat wysely
conserue you in your places & moeyons / ye sholde gretly
erre for lacke of a gode gyder. Wherfore I counsell you
to be content & in peace. But the other sterres wolde nat
be pleasid / but rather more wylfullet to haue they^r peti-
cyon / and sayde all at onys. We pray the to suffer vs to
chose an other gyder. **T**rasmontayn than beholdynge
their frowarde wylfulnes / departed from them / & went
& complayned to hys lord & maker. The sterres that
seyng / made great exultacyon & gladnes / & applyed the
to make

to make election of a newe gydet. But therein they coude
nat agree/ but fell at variance and began to fyght eche
with other/ & as shepe lackynge a shepherde/ they erryd
& fell out of good rule. at last whan they considered the
felicyte that they were in somtyme by the polycye & gode
gydinge of theyr soueraigne / & the great myserie ywas
fallen to them for lacke of hym. They fell in repentance
& came to theyr fyrst gydet & prayde hym to take them to
grace & to rule them as he had done besore / & confirmed
hym in his worshyp/ & sayd all with one voyce.

The gydet that gydeth / with vertewe & grace

Sholde neuer be changed / lest a worse haue his place

E Dyn so it is conuenient for vs to do when we haue
a gode ruler the whiche rightfully ruleth & gydeth
vs / we be bounde to loue hym / & to do hym hono^r
& worshyp / & nat lightly to chaunge hym / but cheyffly
hym after our power for the great labour that he hath
to gyde vs for our wele. The degre of gouernance is cal
led great worshyp / but it is a gret charge / as Barnard
sayth / what is worshyp or power / but a great bourden &
miserye. Or what is sublimyte or dignyte of the worlde
but a peryllous & doubtfull tempest. Who may be in wor
shyp or prelacye without payn or tribulacyon. Or who
is in dignyte without vanyte / as Valery telleth. lib. vii.
of a kynge that was of so great witte & so gret counsell /
that whan y Crown was deliuered to hym he helde it
longe betwene his handes or he set it vpon his hede / and
consideringe it well and sayd. O noble & fortunable gar
sonde / how full of besynes and peryll art thou / Innume
rable to be tolde. For as Augustyne sayth. There is no
thyng more laborious / more harde / nor more peryllous /
than is to haue great domynacyon or seignorye . and
therfore Valerius dothe shewe vnto vs in Libro . vii.

of Corneli scipion/ that whan Spayn was fallen vnto hym/ he answered & sayd he wolde nat go thyder/ & shewed the cause why/ for he coulde nat do equite & right wysnes. for he thought hym selfe nat conynge ne suffiscent to so great a worsship/ & so great a peryl togeder.



C Of the Euy sterre & the morowe sterre. Dialogo. Quarto.



Vesperus is callyd the night sterre/ and Lucifer the day sterre / which apperith in the mornynge. These two sterrys / gadryd togider all other sterrys & went with one assent to the creato^r & maker of all sterrys / & made vnto hym theyr supplicacyon and sayde / Gracious Lorde thou arte a good maker/ and we therfore thanke the/ for thou haste ordeynyd & bestowyd vs in the best wise. But for thys cause we be troublid that oure beawte & brightnes is not alwaye shewed. Therfore lorde we mekely beseeche the/ to take

the / to take the lyghte fro the / make hym darke
 that owre byghthnes in the daye / hym may appere & be
 shewyd. To whom the lord & maker answered & sayd
 your petition is not lawfull for the sonne is the garnys-
 sher of the daye / The distybutour of howrys / the Dy-
 gynall of all thynges growynge / and without hym no
 thyng maye encrease. Therefore I wyll not condescende
 to your petition for it is not exaudible / nor worthy to
 be allowyd. Wherfore the sterres seying they coulde not
 haue their desire went ageyn togydre & fourmed a newe
 peticio & offeryd it to thier maker & sayd. O blessed lord
 & maker of all creatures / we beseeche the at least to dreye
 vp & put a waye the clowdis out of the ayre the whiche
 lette our byghth lyght to be shewyd for ostyntynies for
 their lettynge we may not apere / nor be knowyn as we
 be. And therfore lowly we pray the / that where as our
 first askynge was denyed vs / of thy godenes grant vs
 this seconde petition & desyre. The lord & maker consi-
 derynge their symples / gaue them this answer with a
 sad countenance and sayd. holde your peas & desire not
 vnfesfull thynges / for I wyll not graunt them / for it is
 wrytten in the booke of Lamon / Aske that is rightfull / &
 that y semyth honest. y clowdis be necessary though ye
 thinke contrary for they with their rayn moyste the erth
 If no rayne shulde fall the erth coude not be frutefull
 & with this answer he put the sterres from their desyre
 and sayde thus in this wyse.

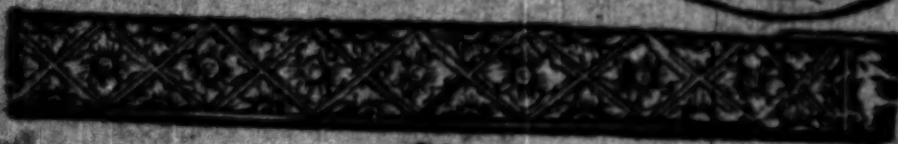
That petition may Justly be denyed

Whiche at no tyme to Reason is applyed.

When by this example it apereth that he that wyll
 be heard in his prayers or in his supplicacion / must
 aske the thynges that be rightfull / honest and resonable
 to be graunted. Wherfore saynt Austyn sayth / when ye

aske the thynges which god laudeth & promyseth / the
 is your askyng sure / for y peticyō is sone granted of god
 Therefore Isyder sayth trewe. Many men praynge / be
 nat herd in theyr askyng. for god granteth them better
 & more for theyr welth / then they desyre. Seneca telleth
 in y ij. booke of benefits / y a stepn persone on a tyme as-
 ked j. d. of Alexāder / & he gaue hym an hole town. And
 whan the peticyoner thanked alexander & sayd he was
 nat worthy nor able to receyue so great a gyste / alexan-
 der answered & sayd natto hym. I retayne in my mynde
 what becometh y to aske / But what becometh me to gyue
 So almyghty god doth / for ostentymes he granteth nat
 our askyng / because he wyll auauunce our peticyon with
 a better / & more profitable rewarde. And therefore sayth
 Isidor. Som tymes god hereth nat many folkes to their
 plesure. for he wyll graciously here them to theyr more
 prosyte and helthe.

Of y Raynbowe / & a signe called Cancer. Dial. V.





Or Lordys bowe/ after the fyrst flosse
apered in the Clowdes hauynge two
colours/ that was waterye and fyre.
signyfenge the Iugement comynge.
whiche bowe apered by the space of .xl.
yeres after the byldynge of the Arke
As it is sayde Historie Scolasticall.

Cancer is one of the signes of Heuyn / and this worde
cancer is Equiuocum / & hath many signyficyons / But
notwithstandynge / here it betokeneth the signe of Heuyn
And so this signe Cancer went vnto the Raynbowe in
a gret anger and sayde. Thou art to bolde / for all heuyn
is lytel ynough for the / in so moche that thou besyest the
to lette me of my course / & other sterres that sholde occu-
py there. Wherfore I aduysse the to be remouyd lightly
or elles thou shalt be surely coryed of me & my company
The bowe answered & sayd. Brother thou spekest nat
well / for I am nat about to let y of thy way / for I shew
my selfe but in the day tyme / & thou in the nyght ronest
where plesith the. Wherfore me thiketh yf thou entend
to fyght with me / thou art euyl aduysed for this cause /
for thou mayst gader great company of sterres to hold
with the. And I haue frendys ynow / both clowdes and
also great thonders for to fyghte agaynst the for all thy
strength / and so there may growe great myschefe. But
I wyll counsell the for the best / that thou go before a
rightwys Iuge that he may termyn thy questyon by a
dissynct sentence / and let the sawte be punysshed there
as it is / wherto cancer agreed. & whan they bothe were
before y presence of the Iuge / and had shewyd there vnto
hym theyr mater / The Iuge spake than & sayd thus.
Thou wycked Cancer / it is agaynst the lawe or reason
all y prehemynence y thou askest & desyrest of the bowe.
Dij.

If thou haue thy wyll and walkynge in þe nyght tyme/
and the bow but only in the day tyme/how may it be cre-
dyble that he letteth thy waye. Therefore this is my sen-
tence ageyn the. ¶ I wyll and charge the that thou ne-
uer apere in the day tyme. And I condemne the in all ex-
pencys & costys of the courte. Canceer herynge this sen-
tence/was greatly ashamyd and sayd.

A besy man/that is full of questyon.

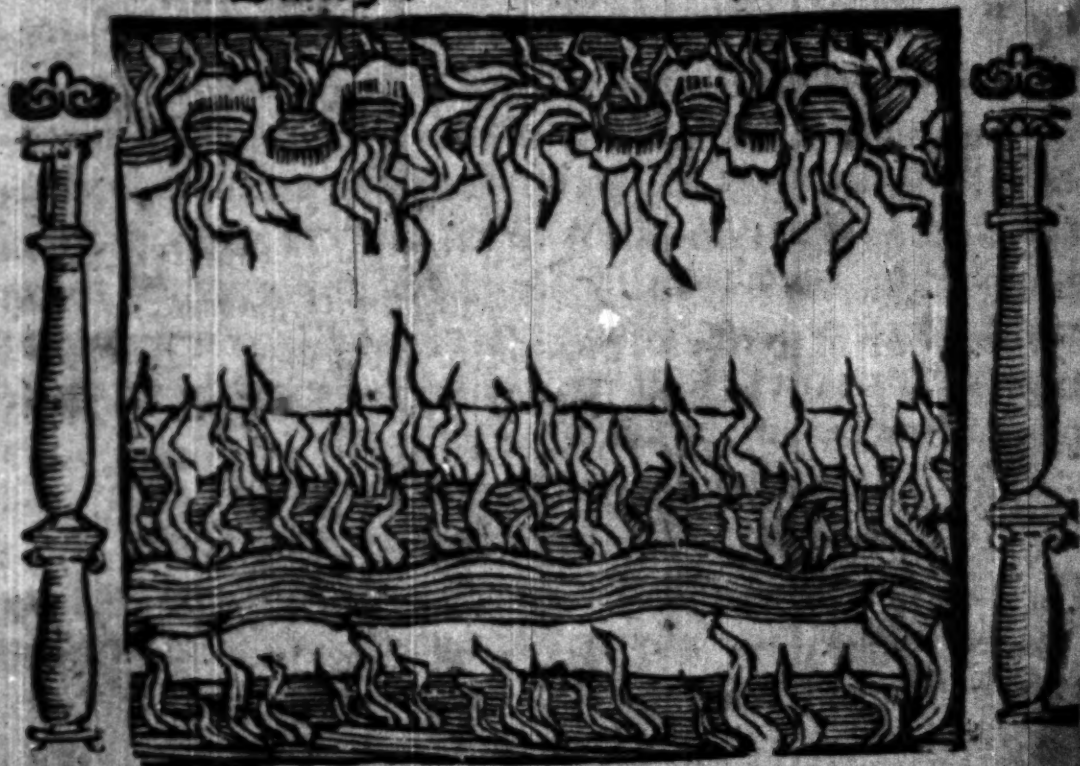
Cawseth to hym selfe/oft great confusyon.

MAny one in lyke wyse ageynst Lawe and Reason
sometyme wyll stryue and fall at alteracyon with-
out occasyon/and be full of questyons. wherfore they be
takyn for wrāgers and euyl people/ and often tymes
they be iuged to the worst. Of suche it is written. Pro-
uerbi. xvi. A wayward man cawseth stryues. And
a man full of wordys / ouercometh pryncis. The euyl
mā euer seketh debate. The bad angell & cruell / is sent
ageynst hym / Truly thugh questyōs & stryues / many
one be brought to nought. as Ihsider sayth / as loue & cō-
corde is alway byldynge / so stryfe & debate / is euermore
destroynge. Bede sayth. By discorde the grettest thiges
may be destroyed. ¶ There was sometym an honest mā
that had thre sōnes / whiche when he sholde dye / he cal-
led them before hym & sayd. fet me a gret many of wā-
dys bownde togydet / and so they dyd. And whan they
were brought he sayd to his children / folde them & breke
them. But they cowde nat they were so styf. To whom
the fader sayd ageyn / plucke out one of them & breke all
the other. And they assayed to do so. And they myght
well bowe them / but they cowd nat breke them. ¶ The
thirde tyme the fader spake and sayde to them / take one
alone and asay to breke that / whiche they sone destroyd
and brake a sonder. Then sayd he to them in this wyse /

Chyl dren

Chyldren / thus shall yt fall vnto you / If that ye do con-
 tynewe togyder in loue and con corde / no man shall be a-
 ble lightly to hurte nor dystroye you. But yf ye varye &
 be deuyded by dy scorde Every man shall preuayll esely
 agaynst you / and dystroy you / & put you vnder fote / and
 therfore beware of malyce and discorde.

¶ Of Heuyn and of Erthe.
Dialogo. Vj.



Df dyuers Philosophers y sayng is / that
 the erth is y myddell parte of y worlde
 The conseruer of frutis. The couerige
 of hell. The noysshher of all quye thyn-
 ges. The moder of all growynge thyn-
 ges / The consuatrice of lyfe / and the
 swalower of all thynges. vpon a tyme Heuyn sent
 downe to the Erth here many gret tempestys / of rayn /
 of thonder / & of lyghtenyng. wherby he greuyd y erth

Diij.

Very sore. when she was angry and greetly displeased she
called the ayre to her & sayd/ brother ayre I pray the me
dyll nat betwene heuyn & me for myne entent is utter-
ly syped to ouerthrowe hym/ for he hath done gret wro-
ge and iniury vnto me/ that I hope to be auenged vpon
hym with suche wayes as I can fynde. To whome the
ayre answered & sayde. Do not so suffer/ but let thy wra-
the passe for though it be so that heuyn haue greued the
now/ another tyme ye shall be frendys & make mery to-
gyder. The erthe beyng blynde & ouercom with anger
wolde nat cese/ but ran & caught harneys and began to
fryght with heuyn. That seynge y ayre raysed vp great
darknes/ & brought forth gret clowdes/ & caused so gret
thynknes/ that the erthe coude nat discerne where heuyn
was. And y contynued so longe/ tyll the wrathe & wode-
nes was clene gone. Than after that the ayre sent out
wyndes & purged the contrey/ & droue away the mystes
& darknesys/ & made all clere and sayde.

Of Ire and malyce/ to do out the flame/

we be all bownde/ and nat noyssh the same.

A Very man ought so to do whan he seyth his frendis
& neyghbours wrothe togider. for after the saynge
of Caton / Ire & wrathe letteth the mynde that it may
nat discerne truthe. for a man that is angry is past his
mynde/ & therfore he is to be temperatly gyded & refray-
ned by his frendys tyll he be renoued from that wode-
nes / & tyll wrathe in hym be endyd. for Seneca sayth.
The begynnyng of wysdom is to moderate Ire & wra-
th for he that ouercometh wrathe/ doth overcome his grea-
test ennemy/ as Valerius telleth whan Archita tarentinus
was greuyd with his seruāt he sayd vnto hym. O thou
vnhappy creature now wolde I correct the/ yf I were nat
at this tyme wrothe with the. Wherby it apperet that

Ire and

Ire and malyce is to be boyded out of the mynde. for as
 it is sayde in the booke of prouerbis. xxv. vij. Ire hath no
 mercy. Therfore a Iuge ought neuer to geue Sentence
 whyle he is angry. Wherfore it is redde in histories of
 Romaines that Theodosius the Emperour was oftyn-
 tymes prompt and dysposed to do cruell execution. But
 there was a wyse man y^e gaue hym counsell that whan
 he felt hym selfe greuyd and angry / or euer he gaue any
 sentence he sholde say and reherse softly within himself
 xxiii. letters of the . a . b . c . that his mynde myght be
 refresshed / and so to muse what was best to be done. and
 that he myght the more cypely se & knowe what Iuge-
 ment ought rightwisly to be gyuen with gode discrecy-
 on and deliberacyon.

Of the ayre / and the wynde.
 Dialogo. vij.



Nowe ye as the Philosofer sayth / that Ayre
is the Spiracle of all thynges liuyng without
whome all thyng is sone choked / and dy
eth that is liuyng. The wynde also is y dry
er of the erthe / the mouer of watter / & trou
bler of the Ayre. And because he is troubler
of the ayre / the ayre caused hym to be Cited before the
highe Iuge and maker of all thynges & sayd. O myghty
lorde and maker of all thyng / Loke vpon me I beseeche
the & haue mercy vpon me. Thou hast ordeyned me suf
ficiently / and indewyd me with great priuylege. wher
fore I gyue lawde and thanke vnto the. for thou haste
made me to be lyfe of all thynges. But for thys cause I
am gretly troubled and vexed with the wynde / for he
euer maketh me colde and causeth me to be vntemperate
Therfore I saye to hym / yf euer from hensforth he pre
sume to blowe vpon me / I wyll choke hym & put hym
from his lyfe. To whom the maker answered and sayd /
Ayre thou spekest nat well / Though the wynde make
the colde and bete the with his blast / neuerthelesse he
yeldeth the purged and temperat / If it so were that the
wynde blew nat on the / thou sholdest be seke & corrupte
bothe teduous and hatefull to every man. wherfor thou
oughtest to loue hym y consueth the in good estate / and
so the ayre was pleased and sayd.

Correctours that correct vs for our owne good
we ought to loue / & to suffre with a glad mood.

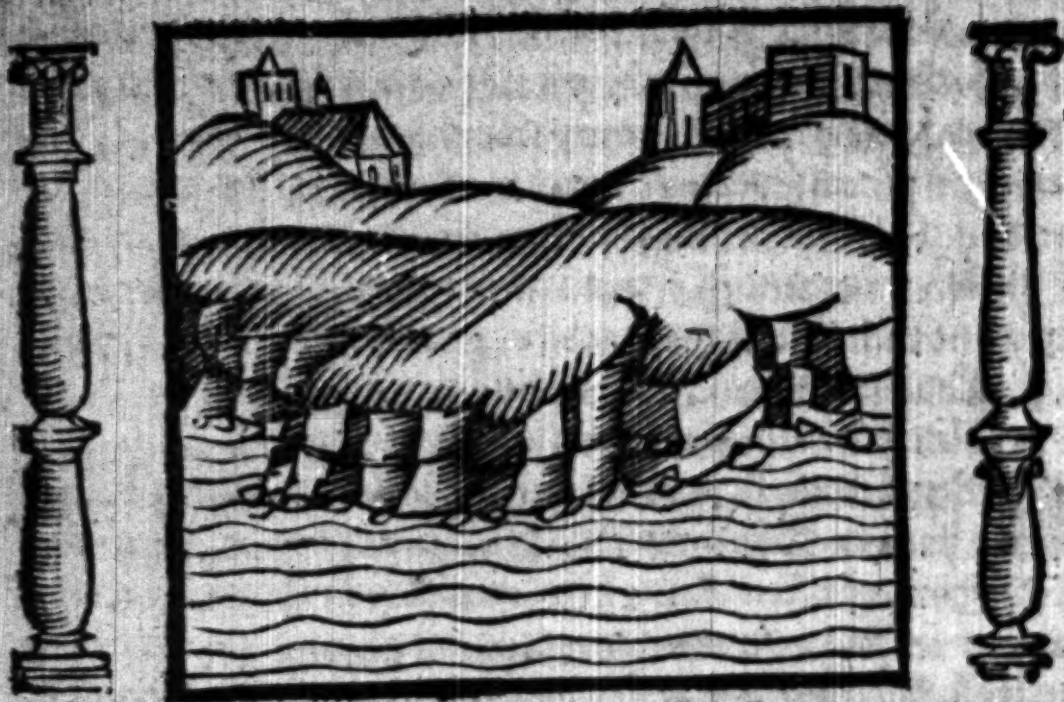
Every Creature ought to loue them that correct
them & sheweth the theyr faultes & entēde to reduce
them to goodnes and to y way of truthe / for truly the
seke man that denyeth to drynke the bytter drinke that
his seche gyueth hym wyll nat suffre hym selfe to be cu
red / and so he shall neuer be deliuered from his sekenes.
And he that

⁊ he that hatyth his corectour / that not be wel dyrected
 Verelye a man louith not his leche / whan he wil not suf
 fre hym that rebukyth hym for his goode. But trewe
 it is that Chrysostome saith. He shal haue hatrede that
 repreueth the synfull. And Seneca sayth. He seketh a
 blame to hym self / that rebukith the wycked man. Suc
 che be not wisemen. but rather they be folyes / as saith Ec
 clesiastes. A wyseman louyth to be rebukyd / but a fol
 is wrothe if he be corecte. Therfore corecte a wyseman
 and he shal loue the. Proverbs. ix. Witte is wyttyn in the
 lyfe of saynte Ambrose / that whan Theodosius the
 Emperoure had punysshed dyuers and dwellers of that
 contrey withowte delyberation and iugement. Ambro
 se the Archebysshope of mylene expulssyd hym owte of y
 churche / although he was a very Chrysten Emperoure
 And whan the Emperoure knewe itte / he sayd to Am
 brose. David comytted both adufterye and manslaugh
 ter. And Ambrose answerde. If thou hast folowyd hym
 in his errowre / folowe also the penaunce of hym. The
 Emperoure that herynge / was verye contryte inwar
 delye and dyd greate penaunce and sayde. I haue foun
 de a man of trowth Ambrose the Bysshope. And so the
 Emperour ordeyned that no man shulde be iugid to deeth
 withowte. xl. days of respyghte / that he myght be swa
 gyd and the mynde myght be the more clere that right
 wysnes myght be sene in geuyng of iugemente.



Of the see bankys and the see
 Dialogo. viij.

C



The see is the halser of the worlde / the well of al
 shewys / and the lodging place of all floodys
 as the Philosofer sayth . for as it is wrytten
Ecclesiastici primo. All floodes entre the see and
 he yeldith them not agayn . And the floodes re-
 tourne to the place that they cam fro / that they shulde
 flowe agayne. This see is greate and large as it is wry-
 tten in the Psalme. ciiij. And so the see by his magnificen-
 ce and greate power went to the bankys and sayde . I
 meruayle greatly of thy hardnes and of thy styf harte.
 Thow arte euer contrary to me and with stondist me
 and lettyst me that I maye not ete the erthe and consu-
 me it as I wold doo. Wherefore I desire the. to be remo-
 uyd fro thy place / that I maye preuayle agayne the er-
 the and put hym vnderfote or ellys I shall notte rese to
 warre on the and put the to greate trouble. To whom
 the banke answerd and sayd. It is euill sayd brodir. for
 the maker of all thinge hath ordeyned me so / and I suf-
 fre great labour in sayning the for y obedience y I owe
 to hym

to hym. Thou comyst vppon me often tymes & puttist
me to great gref. I bete y & suffre y pacyently for y loue
of god/therfore thow owyst not to multiplie vnkynde
wordis agayn me for I may not change my place. This
hering y see answerd in great wodeness/ & thou mayst suf
fre thā/ suffre styl for I shal neuir let y to be i peace. but
I shal bete & punyssh y with al my pow^r. The bā k paci
etly put hi self vnder y pocke of obedience. & sayde thus.

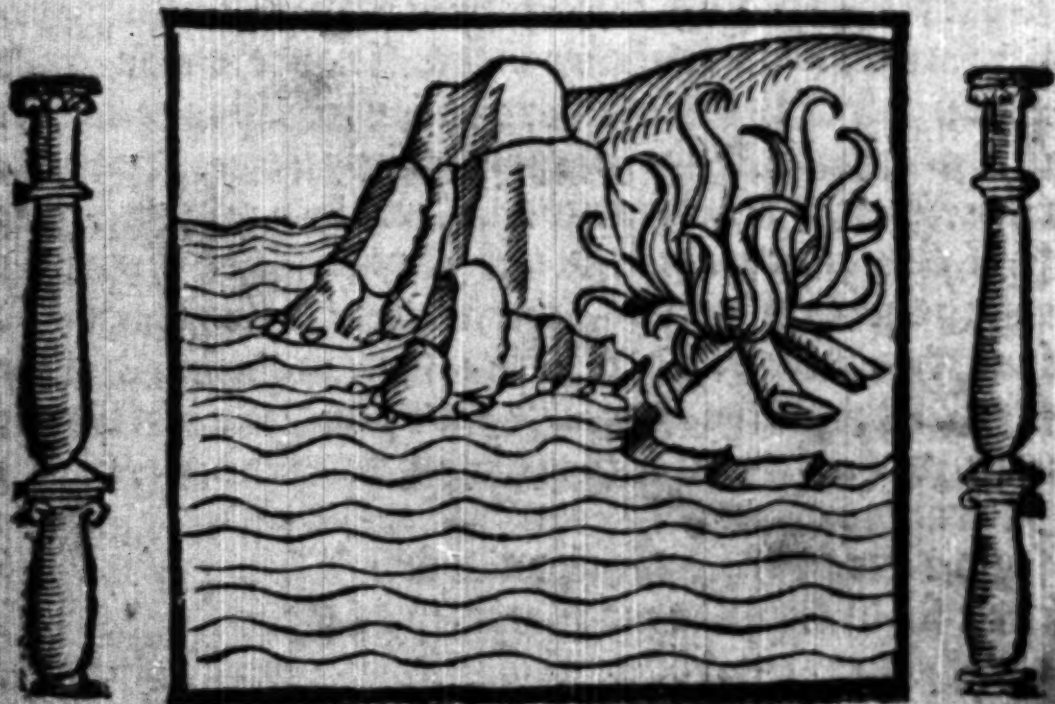
Godemen may both Chyse and fyghte.

And punyssh them that doth not ryghte.

A Very prelate & ruler owyth to be manlye & resiste
them that be synfull y thei preuayle not. Neuer the
lesse Gregory saith. As y see euir rebellith & repugnith
agayn y bankys by whome it is refraynyd & kept. In ly
kewyse some personys in relygion euir rebell again ther
prelatis. which can not coarte them nor brynge them to
godenes. But good shepeherdis nede not to drede y mal
tyous thretyngeis of thē y be badde. But cath^r lyke as a
wakynge shepeherde is wonte to kepe his shepe fro cruel
beastis/ so good curatisowe to be diligent to cōserue ther
flocke fro perysching. Therfor saith Isidir. Euill shepe
herdis take no hede of ther shepe. but as it is rede in the
Euangel^y of thē y be but hyrid men which take no gret
charge of y flocke/ for & if they see y wolf cominge anone
they flee. Whē fle they away. Certainly whan they be
styl & dare not speke befor thē y be myghty & of pow^r/ &
whan thei be tymerous & fereful to withstonde thē y be
synful & euyl disposyd. Therfor Iherom comfortith vs &
sarth/ let vs intend to please god/ & as for y thretynge of
man/ we shal not nede to care. Petrus Lombard tellith
y ther was a kyng of Macedone callyd philippe/ & he be
segid a cite callyd Athenis/ & at last he spake to thē of y
cite & sayd. Welouer me. y. oratours such as I shal chese
amōg you/ & I shal be cōfessid with you/ & go my waye

The moſte wiſe Creature call'd demoſtēes anſwered to the kynge and ſayde. wolues on a tyme ſpake to the ſhepherdis and ſayde. All the diſcorde betwene you and vs cauſeth your doggis yf ye entende to be at one with vs / deliuer vs your dogs and we ſhal be frondys for euer. And whan they had ſo done / The wolues at ther owne wyll deuouryd the ſhepe. Be the which ex- ample hitte aperyth howe greate perell hitte is whan doggis by whome is vnderſtonde prechours and Cu- ratis forſake ther flockys and be negligent to barke and preche agayne ſynne. For as ſoftneſſe is laudable in maner and ire is reſonable / ſo is it contrarie in a dogge. For a ſofte dogge is not goode / but rather more to be che- riſhed for his fierſneſſe in tyme needfull. And ſo diſcreate fierſneſſe is comendable in hym that hath cure and charge of ſowlys &c.

Of fyre and watyr
Dialogo. ij.



The fire is lyghte. Pure. Subtyll. Moneable.
Dryght and warm. And for it is soo precyous
he conceyved a pryde and sublymacyon in hym
self and sayde. I preyayle in the erthe vppon all
othir thing & consume all thing. but & I myght
preyayle in the watyr / than shuld I be exaltid myghty
ly aboue all thinge / and for this cause he callid the wa-
tyr to hym and sayde. Moste dere suster I knowe wel y
thou arte an elemente of goddis as I am. Wherfore if I
were dwellinge with the and conioyned to the I shulde
apere the gretter & of more excellencie. Wherfore I pray
the suffir me to dwell with the and to reioyce in the .
The watyr subtelly began to make symulacyon & sayde
Longe haue I desyryd to be at this rest with the. Come
to me surely and I shal auance the bettyr to my power
This herynge the fire was mery and iocunde and fren-
dely entrid in to the watyr. The watyr sayde whyl she
had the fire within her to them that stode beside. This
is myn enmy and contrery of my kynde. He hath ostry-
tymes consumyd me and brought me to nought. Now I
maye be vengyd and destroy hym yf me lyst. But after
the counsell of the Apostle . I will not do oon shrewyd
turn for an othyr. And also the worlde shal not lese so ne-
cessary a thinge be the meanys of me / Neuerthelesse som-
what I wyll abate hys pryde and make hym lower. and
thus saynge the watyr began to gadre her self togidyr
and to pisse in the fire. And a none the fire began to spe-
ke fayre and prayde the watyr to destroye hym notte vt-
terlye. The watyr was mercyfull to the fire and did not
put hym owte clene. butte conueyde hym to the erth and
sayde in this maner .

Goddiss pleasure he doth fulfyll

That yeldith a goode turn for an yll.

Now it is so that manyon doth contrary / and doth
None shewyd turn for an othir / & be wyllfull to take
Vengeaunce and wyll not forgyue offencis done to them
wherfore Jerome sayth. As god hath forgyuen our syn
nes in Christe / so we muste forgyue them that offende
vs / and so the folowynge of the exāple of god / reuokith
and brekith the iniurye done to vs / consyderinge y cristie
patiently suffirde and forgaue. So we must be sufferable
in aduersyte / and mekely forgyue our aduersaries as it
is rede in the historys of Alepandre. wher it is shewid y
a sertayne person had so greuously offendyd Alepander
that he wold not forgyue hym. Aristotle that knowing
went to Alepander and sayde my lord I will that thys
daye thou shalt be more victorvous then euer thou were
Alepander answered and sayde. I wyll. Then sayde Ari
stotle. Thou haste subduyd all the kyngdomys of the
worlde / but now this daye thou arte overcome. for and
thou be not ruler of thy self then arte thou rulyd. And if
thou rule thi self than arte thou victorious / for he that
ouercomith hym self is most strange as saith the philo
sophe. Alepandre herynge this saynge of Aristotle. Re
mytted the offence done and was pleasid. Wherfore it is
wytt. n Proverbs. xvi. Bettyr is a pacient man / than
a stronge man. And he that hath domynacyon ouir him
self then a geter of citees &c.

Of the watyr and the fyre. Dialogo. v.

Sothir sayd the water Vnto the fyre. Why
be we twayn alway contrary and enymies.
Gode it is for vs to kepe goddis Comaun
dmentisthat saith. Thou shalt loue the ney
bour as thy self. Mat. xxii. for fulfillinge
of the lawe



of the lawe is loue as saith y Apostlead Rom. viij. To whom the fyre answerd saynge. It plesith me wel that thou spekest for the same Apostle wytnessith in the same Chapter. That loue of neybour is profytable and doth neuir harm. wherfor let vs go and make ovr dwellynge togider. And whan they were dwellynge togider they cowde neuir accorde / for the fyre made the watyr hote & consumyd her. The watyr ostyntymes quenchid y fire wherfore they continuyd euyr in contencion and discord for the which cause they departyd asonder and sayde.

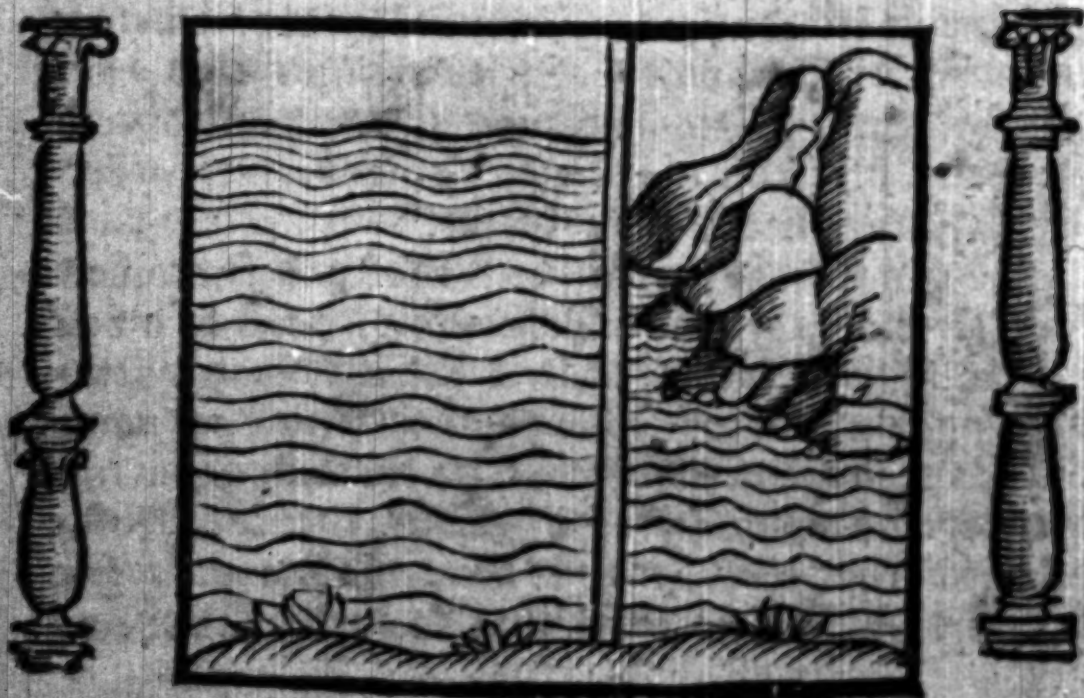
It wyll not be at one worde.

That tway contraries shuld kyndely acorde.

One that is of good disposicion owyth not to dwell with hym that is badde / which is to hym contrary for lyghtly he may lese his godenes / & his good name & all his good operacyon & workyng / for cause of his euil compayne / as a philosofre saith. These thou good folke and meke that thowe mayste lyue and be goode / for it is wyrttyng Psalme. y vii. wyth a goode man thowe

shalte be goode/and with a wayward man thou shalt
 be lyke hym. The apostill consyderinge that it is perilo^s
 to lede the lyfe with bad people. wrote ad Thessalo. iiii.
 saynge. Bredryn we shewe vnto yow in the name of our
 lordes Jesu Christe/that ye withdrowe yowre self from
 the compeny of euery brodir that walkith inordynatlye
 for Iudas sayth. Hitte is perylous to lede owre lyfe with
 them that be knowyn bad and synfull/and hit is dought
 full to be associate vnto them that be of bad mynde. A fa
 ble is tolde that heuyn sent downe faire watyr to wasshe
 the erthe / and whan this watyr shulde haue bene lod
 gid all nyght with a colier she sayd vnto hym. Brodyr
 we maye not dwell togithyr/for all that euyr I may clen
 se and make clene in the longe daye tyme / thowe may st
 pottle it with blaknes in an owre. So lyke wyse all that
 euyr a wiseman or a godeman getyth in longe season/ a
 sole or a bad man may destroye in an owre.

Of the floode and the see. Dialogo. vi.





A the Philosofer sayth y floodes a
continuall rynnynge / a refresshyng of
the sonne and moyste of the erth / and
at a tyme of oportunitie / the flode wée
to the see that is callyd Mare in lateg
and sayde to hym. Thow arte ryght
fully callyd mare / y is bytternes / for
thow contynuyst euir in great bitternes. Is not thy bit
ternes great and thy vnkyndenes mochemore / whan
thow continuallly drinkest of my swetnes and thou euir
gyuest to me agayne nothynge but bytternes. The see
answered and sayd. Gold and syluer haue I none. Such
as I haue of the beste and of the inwarde partye of my
body I gyue vnto the as to my feythfull frende. There
fore thou owyst patiently to suffer my bytternesse for
yf thou loke & consydre wel / therof is derpyd thy most
greate swetnesse and thy incomparable goodnesse. This
hearinge the floode / was all pleasyd and sayd.

Who that desyrith the swete to Assaye

He muste taste bytter / this is no Rave.

Upkewyse it behouith euerie man to suffer the bit
ter scourge of trybulacion that desireth to haue
the swetnes of euerlasting cōsolacion as Gregory saith
Tribulacion is the gate of the kyngdom of heuyn. The
psalter witnessith the same. cxxvii. where it is thus writ
ten / This is the gate of owre lord. Rightfull men shal
entyr by it. It is also redde. Act. viii. Be many tribula
cions it behouith vs to entre in to the kyngdome of he
uyn. But many on may be lyknyd to an Ape / the which
climyth into a tre of nottys / and whan she tastith the
owte parte that is bytter / she castith awaye all y Rema
naunte or she come to the Corneil / and therefore she ta
sith newy of the swetnes of the Notte. So many vne

D

Wise folkys cast awaye Tribulacion lightly as some ad-
euyr they fele itte / and therfore of the swetnes of the hea-
uynly rewarde whiche shall be geuyn to them that pa-
cyently suffyr tribulacyon they shal neuyr taste . As a
sertayn abbotte sayde whan he was blynde. I gyue thā
kinge to my lord God / that hath wokyn me on myne
enmye. Which were wonde to do me so moche hurte /
that were to me lyke theyns and traytowers / whiche
wold haue destroyd me. I meane my wanton eyr twayn
But godde of his grace hath now destroyed them. An o-
thyr Relygious man made greate ioye / whan he had
losse oon of his eyr / and othir foliis made greate sorow
for hym And he askyd of them for which of his eyen they
made that heuynes / and they sayde for that that was
owte. And he answerde and sayd to them. He that hath
tway enmyes / if one be destroyed the othyr is to be dyad
and not he that is goon redye. Wherfore Hierome saith
and wytyth to a sertayn persone. Sorowe thowe notte
nor moune though thowe haue not that flies and ser-
pentis haue. For we haue sene and knowyn dyuers phi-
losophis that haue wylfully put owte ther eyen. Inten-
dyng to kepe ther myndys the bettyr inwardlye and to
eschewe vanytees which growe be occasion of the eyen /
and therfore some payne muste be suffrde of hym that
desireth euerlastinge reste.



Of the Hyll and the Daley
Dialogo. vii.



Dale lay low in a sertayne place ha-
 upnge to her iopned an hyghe moun-
 te which kepte the Dale in subieccion/
 At laste this Dale grutchid and was
 sore Vexyd with impacypce/ and brak
 owte and multiplyed greate wordis
 agayne the hyll/and sayde euyñ thus
 to hym. Thow wycked and Comberowes captyf why
 greuyf trow me so longe and neuyr secyste. Dece trow-
 belous wretche of the greate greef that thou doyst to me
 & change thy place for thou hast long kept me Vndir / &
 if thou wilt not I shal be Vengid on the. To whom the
 hyll answerd & sayd. Thy complaynt cannot be resour-
 med as yet ffor our maker hath erect me / & set me aboue
 ffor the beginning / & he hath ordeynd y to be benethe and
 Vndir Therfor be paciēt & suffir to y last day of iugemēt
 & than shal mowntes & hylls be made law / as wrytith
 Hsaye. xl. But the Dale toke none hede of al this / but in
 greate hastynes brought with her treys & herbyes / & be-
 gan batell agayn y hyll / & woundid hym sore with shot
 of arrowys & dartyes. The hyll sernge y / began to wape
 woode with y Dale & sayde. Of thyn own dedys I iuge

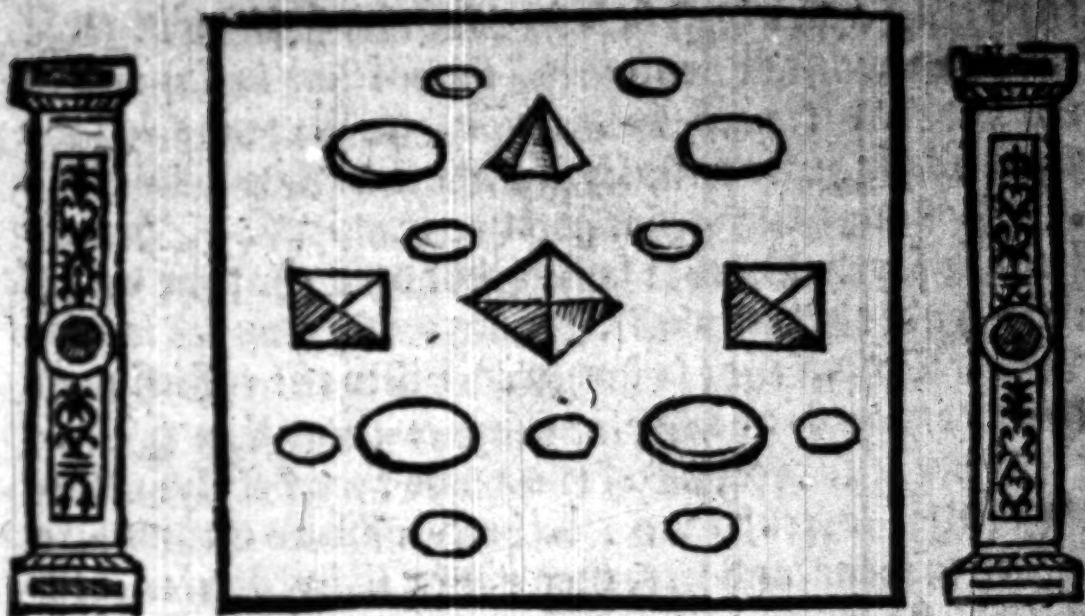
the thow shewid seruaunte/for thow arte not ashamyd
to begyn batell agayne thy soueraigne and thy bettyr.
And thus saynge the mownte threwe downe stonye ad
all to knockyd the Vale and stoppid the wayes that she
myght not flye nor none of her Companye. And so the
Vale was humiliate subduyd and brought vnder with
correction and sayde.

Seruauntis be bownde at all tymes to obaye.

To ther souereynes and not to saye Naye.

Manyon impacient repugne agayne ther bettyr.
Wherfore they owe to be holde vnder the yocke of
seruice/for it is wyttyn Eccles. xxiij. Beate correctyd
and burdome longith to an asse/and seruyge with laboure
to a seruaunte. While he workyth with correccyon he
seketh reste. Release hym and he secheth lyberte. To an
hurlowyllyd seruaunte longith Correccyn and fettyr.
Sende hym to his worke that he be not Idyll/sette hym
in besynes/for that becomyth hym beste. A sertayne lord
be somtyme had a waywarder seruaunte and Hurlowyl
lyd whiche whan he was Idle he Rebellyde with his
wordis agayne his lord. Wherfore his Lord beate hym
myghtyly and kepte hym frome delycowes metys and
drynkes and putte hym to greate laboure/ and so with
weynes and laboure he was overcome and sayne to a
mende/and byddle his tonge frome suche vncurteys lan
gage. Wherfore it is wyttyn. Prouerbio. xxiij. He that
dilycatly nourtyssheth his seruaunte in his yowth and
byngeth hym so vyppely/afterwarde he shal fynde hym
rebell agayn hym/and therefore dewe correccyon is to be
had.

Of Gemmes and precious Stonys.
Dialogo viij.



Decyous stonys and Gemmis came
 altogidyr and sayde. we be deereft and
 best belouyd to people aboue all othyr
 thynge. But and yf we be founde ely-
 sye in euery place. we shal be abiecte and
 lytyll pryce sette bye. wherfore let vs
 go hyde vs in farre contrays that we syghtly maye not
 be founde/withoutte greate labowre and coste. For that
 thynge that is deere boughte and withe greate pryce is
 moche sette bye/and surely kepte. Therfor we wyll not
 be moche sene. Nor dayly apere to euery mannys syght
 for it is not most profytable vnto vs asty this prouerbe
 that sayth.

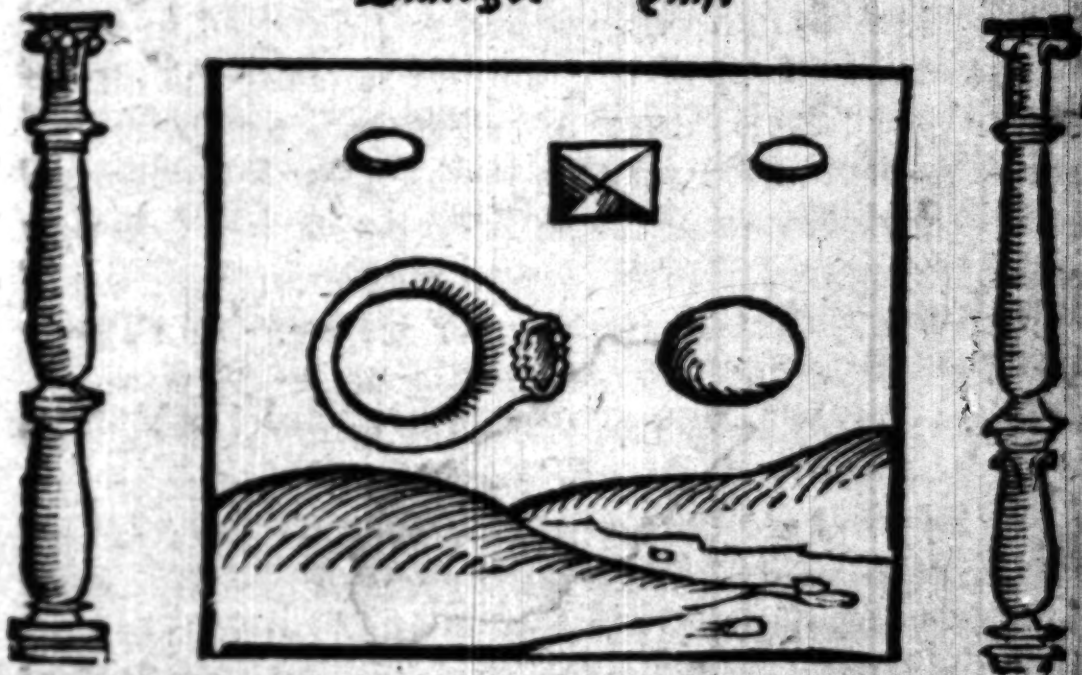
They that wyll precyous thynges haue & fynde.
 Must plye them to laboure both body and mynde.

So the seruante of Cryste that couetyth and desy-
 reth to be replete and fulfilled with precyous be-
 D. iij.

rays must aple hym bespye to exerce hi self in goode
by labourre/and be neuer idle. For idelnes is enemye to
the soule as it is rede in Ditis pa. There was but one
fende aboughte to tempte a monke that was idle. and
a. M. abought an othir that was occupped. Therfore
Gerome sayth. Doe up some goode dede that the deuyll
may synde the occupped. A man wele occupped is lyke
vnto a Castell that is surely closyd/to the which none
enemye may be noyable/and saynt Augustyn sayth.
He is not esily deceyuid of the synde that bespye inten-
dith to goode occupacion. Wherfore fadirs and modirs
owith to meue and sterte ther yonge chyldeyn to occu-
pacion and labourre/that they sayle not of ther luyng
be the meanys of slowth. As ther was somtyme a wyse
husbondman/that set a vyne/ and whan he shuld dye/
he tolde his chyldeyn that he had hid greute tresoure in
y vynerde/but he shewid the not in what place he had
hid it/after his dethe his children began to delue and to
dygge/in y vynerde to synde the tresoure/ & of that la-
boure the vynerde was very frutefull and broughte
forthe frute in the most plentuous wyse/and so the chil-
dren perceyvd wel the meanynge of ther fadir/be the tre-
soure hyd in the vynerde was no more to meane/but
that the more they labouryd in the vynerde/the mo-
re profyght shuld they haue. And they dyd so & were co-
tynually besy whan they had oportunte & layse. Also
ther was a philosofre that taught his sone and sayde.
Sone loke y the antte be not found wiser than thou the
which gadryth in the somer somoch and with so besy la-
boure that she is thereby mayteynyd al the longe wynter
Let not the cok be waker or stronger than thou/ which
duly obseruith and kepith his matutynall owrys / and
chastisith hym self with betyng & excityng and steryng
othir be his goode example to doo the same. And who is
so stronge

so stronge that hath so many wytyes as the Lok hath/
and kepith them all Chaste and in obedience to hym as
he doth / and thou sayst thou canste not subdue one wyf
to the.

Of the Smaragde and the Rynge.
Dialogo. viiiij.



Smaragdus is a stone as sayth Brito / to the
which ther is no thyng may be lykenyd of
more grenenesse. For why he transcendith in
colowre of grene both herbis and bowys /
fyllith the Gen but satisfieth th^t not as saith
papie. A ryng of golde bare in hym a pretye
Smaragde a greate whyle / wherof the colowre was
so plesawnte / that many one cam out of ferre contrays
withe greate desire to beholde hitte . Vppon a daye the
Rynge spake Vncurteyslye to the Smaragde and sayde
Thowe haste long contynued / and dwellyste in my sta
cyon / and neuer paydest me / for thy stondynge.

wherefore deliuer thy dewtye for thy habytacyon / and
goe thy waye. Or I shall take from the all that thoue
haste / and putte the owte of thy lodgyng. To whome
the Smaragde sayde. If I haue longe continu'd & dwel
lyd with the. It hath rebowndid to thy worshyppe. For
by me thou hast be take in great reputacyon and worshy
pe. For I haue causyd the to be honorably exaltid and
to be put on the kyngeis synger / and yf thou wylt nedis
expell me / make no delay but sell me / and of my great va
loure take thy dewtye for my howserent. For I can not
lacke of habytacyon. And whan the kynge had expellyd
this precyous stone and dischargid hym of hys hows.
The kynge hym self apperyd but bare and abiecte and
was not take in reputacyon of any man / and at the last
be repentyd hym sore and farde.

Example ys shewyd by the stone and the Kynge.

That it is vyle to be partyd fro a worthy thinge.

The seruaunte of Criste is worshypfull in lykewy
se / as longe as he retaynyth and kepith precyous
vertewys with in hym. And if he caste them from hym
he is to be cast awaye / as Seneca sayth. A good man is
to be prouyd be hys dedys / and so prouyd owyth to be ta
kyn. Vppon a tyme whan greate Alexander callyd him
self lorde of all the worlde. Diogenes the phyllosopher an
swered to hym and sayd. Not so for thoue arte no Lorde /
but seruaunte of one of my seruauntis. For pryde is thy
lady and my seruaunte. For she rulyth the and I haue
destroied her. flesshly luste. Glotony and Grece thy
ladyes and my seruauntis / for they lede the and haue do
mynacyon ouer the. I haue overcome them and put the
Vnder fote / and therefore Berysper thou arte but a seruau
te of one of my seruauntis. And whan the seruauntis
of Alexander that harde this / wolde haue fall vppon a
phyllo

Philosofre and haue betyn hym . Alexander charged
 Nay and sayde . Not so hardy any man to towche hym
 vpolentlye/for he is full trewe and goode and reportith
 euyn as hit is . Also Gregorpe saythe. Man is made of
 greate dignite and worshyppe if he kepe hym self as he
 is bownde to doo withowte vycpowsnes/and that is a
 perfyghte tokyn of greate manhode in hym and of great
 vertewe &c.

Of the Saphyre and of the Goldefmyth.
 Dialogo. p. v.



Thymologiarum. p. vi. saith Hysdore/that
 Saphirus is a precpous stone/ lyke vnto
 the firmamente whan it is clere/whiche
 geuith a brymyge lyghte whan he is syn-
 tyu with the sonne beamis . There was
 sometyme a connyng goldefmyth whiche

E

was an excellent workman of that most honourable occupation / which disposyd to sette this precious saphyre In the Emperours Dyademe. That sernge the Saphire / sayde Vnto the Goldesmyth. Good Mastr in close me notte. for I am atte lyberte and yonge and apt to the worlde. Therfore I wyll not be separate and departyd from the iocundyte of the worlde. But I wyll be mery a whyle and se the compasse of hitte. To whome this noble workman sayde. Thy inclusion shall be thy holynesse and for thy greate auayle / for I shal sette the in a sure place where thou shalt lyue in suretye withe owte drede / for I consyde well thy precyosite and thy greate valowre / and I drede that and if thou wandyr abought the worlde thou shalt be losse / for it is wyrtten primo Johannis quinto. All the worlde is sette in many cyousnes. Ther be so many perpylles in this worlde that neythyr the tong of man can expresse them / nor yet the harte thynke them. Wherof Gregory wyrteth & sayth We owe euery to drede / for we be in continuall perell. and for this cause myn own dere sonne / and for the greate loue and sauowre I owe to the / I wyll not suffre the to go fro me / nor to wandre aboughte the worlde. But I wyll putte the in sure conseruacyon and keppnge / and aftr this saynge this reuerende workman and Goldsmyth inclosyd the Saphyr worshipfully in the kyngis Dyademe. Where he continuyd perpetually in greate worshype and sayde.

In sure place is bettyr to abyde.

Than to wandre abought / and be without gyde

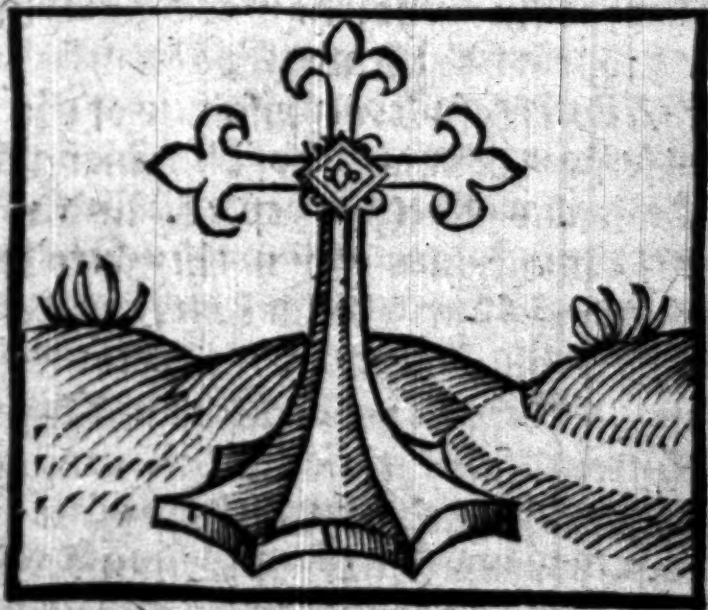
So it is sure to a Relygyous man to continewe & abyde in his cloystre and in his Cell. for it is wyrtten in Vitis pa. Go in to thy Cell thowe man of Relygyon / and it shall teche the all thinges necessary to thy wel.

welc. For ther regnyth peace in the Cell and withowt
 is awaye of batell & stryf. And therefore as Jerome saith
 he that desireth the Cryste/let hym seke nothinge ellys in
 this worlde/But let his Cell be to hym as paradyce ful
 fylled with swetnes of holy scripture/ and that vse ofte
 as for delycis/and reioyce in the stodre of them. An
 abbotte callyd euagarius sayde vnto one that sayde to
 hym/ as it is redde in Vitis pa. I maye notte faste/ nor
 laboure nor wayte vpon seke folke. Go ete quod the ab
 botte/drynke and slepe/But kepe styll thy cell and come
 notte owte/for perseueraunce in the cell / sedith a monke
 to his ordre/and so lytyl and lytyl he retournyd agayn
 to the holy workys of perfectyon.

Of the precyous Topasyon
 Dialogo,

p vj.

E ij



Topasius as saith Papias is a precious Gemme
which in hym self bereth the colouris of al ma-
ner of precious stonys. Hysidore also sayth ethy-
mo. libro. vi. that it is a stone grene of kynde
shynnyng with almaner of Colowr which was
first founde in an yle of Arabye that is Callyd Topazi
& therof the stone is namyd Topazius. Upon a tyme a
precious Topasion was conueyde and Caried owt of
Arabye vnto Rome and reuerently sette & consecrate in
a crosse in the Chirche of saynt Petre of Rome & there
it was despyrouslly beholde / of many a creature. This
Topasion was infecte with bad counsell and sayde.
What lyf is this to continewe alway in the Chirche &
neuyr to departe thens. Nor at no tyme to be fainy-
lier with the worlde. Wherfore I wyll for a season / re-
toun to the worlde that I may haue a lytel recreacyon
in it and be merry with secularis / and aftir to regne with
Christe in heuyn. And whan he was departyd from that
holy place & tournyd to the worlde agayn he was takyn
and deceyued be vnlesful concupiscencis of the worlde &
so put hym self to the daunger of almaner of viciis / and
fell in to the hondis of hethyn peple. And whan they
knewe not the worthynes of hym they sette lytell pryce
be hym and dispised him & draue him fro the contray / in
so moche that he durste neuyr aftir apere there / and at y
conclusion this Topasion was broke and destroyed and
sayde with greate lamentacion and mournynge.

He that departith from an holy place

Without cause lesful shal somtyme sayle of grace

Therfore Relygyous folkes owith to be ware to re-
toun to the worlde that they prysish not with the
worlde. For truly concupiscens destroyth relygyous fol-
kes. And therfore saynt augustyn sayth. As the loue
of God

of God is the well of all Vertue. So is the lone of the
worlde well of all Viciis. Wherfor he that wyl have god
in possession muste forsake the worlde that God may be
to hym a blessyd possession for euer. Barnard also saith.
The perfight seruaunt of Criste louyth nothyng but
him. And if he loue any thinge saue him he is notte per-
fighte. Also Barnarde saith. They that be made ryche
with spirituall goodis / owe not to be implued to secular
occupacions. It is rede in Vitis patrum / that a certayne
brodir of Relygyon askyd an olde man a questyon & sayd
What shal I do for my thought wyl not suffice me to a-
byde oon howre in my cell. And the oldeman answerde &
sayde. Dore turn agayne and sitte styll in thi cell / and la-
boure with thy hondis / and praye God bespye / & caste
vpe thy thought to hym / and beware that no man de-
ceyue the nor cause the to departe fro thy Cell / for I
shal tell the a meruelous tale. There was a yongman
somtyme that was secular and had his fader luyng / &
so this yongman had a greate desire to be a monke. And
at a tyme of oportunitie and laylar he prayde his fadir to
graunte hym his goode wyl / that he might receyue the
holy ordre and his fader wolde not graunte hym. And
afterwarde this yongman cawsid his kynrede and fren-
dis to make greate instaunce to his fadir / and at laste be-
ther meanys his fadir suffirde him to accomplishe his ape-
tyte / & to entre in to Relygyon howe be it his fadir was
not greatly pleasid with all. And forthwith immediatly
this yongman went to a monasterye / and was made a
monke. And whan he had receyuid the holpe habyte of
Religion he began in greate perfeccion Dewly to per-
forme all the charges of the monasterye and vsid great
fastinge dayly. And afterwarde he vsyd fastynge be.ii.
dayes and.iii. dayes / and onys in the weke to take suste-

nounce/his abbotte seynge his perfeccon had meruayle
le and thankyd God of his vertewe and goostely tra-
uayle. After a season it happid this yonge monke made
supplicacyon to his abbotte and sayde. I praye the sadit
to lycence me to goo in to wyldernes . And the abbotte
answerde and sayde. Dore thinke not ther one for thou
mayst not suffre so greate laboure/nor so greate tempta-
cyons of the fende and subtyltyes of hyr ther. And if it
happyn the to fall in temptacyon thowe shalt fynde no
man ther to geue the goode counsell/ for to preserue the
fro the trouble of thyn enymye/that he wyll put to the
This monke encrecyd his peticyon and prayde his abbot
to lycence hym to departe . The abbotte seynge that he
wold departe/and that he cowde not kepe hym/ gaue hi
good counsell and prayde deuoutely for him and let him
goo . But he also desyred his abbotte to sende some fol-
kys with him to sette hym in his waye/and he ordeyned
two monkis of that same monasterye/and they dyrectid
hym in his iourney. & as they walkyd a daye or twayne
in the wyldernes they were almooste overcome withe
greate heate/and they laye down to reeste them/ and fell
in a slombe/and ther cam an egle and smote them with
his wynges and flew fer thens and sette on the ground
And they woke and sawe hym / and sayde to the yonge
monke. Beholde this is thyn aungell. Ryse and folowe
hym. And he rose and toke leue of them and folowyd the
egle/and came where she stode. The whiche streyghte
rose and flew forth a fur longe thens / and set down a-
gayne. And this monke folowyd her And eft agayne
the egle flew forth not farre thens and satte downe .
And this continuyd be the space of iii howeis. And af-
terwarde whyll this monke folowyd the egle/she tour-
nyd vppon hys right syde and sodenly was gone. Ne-
uerthelesse

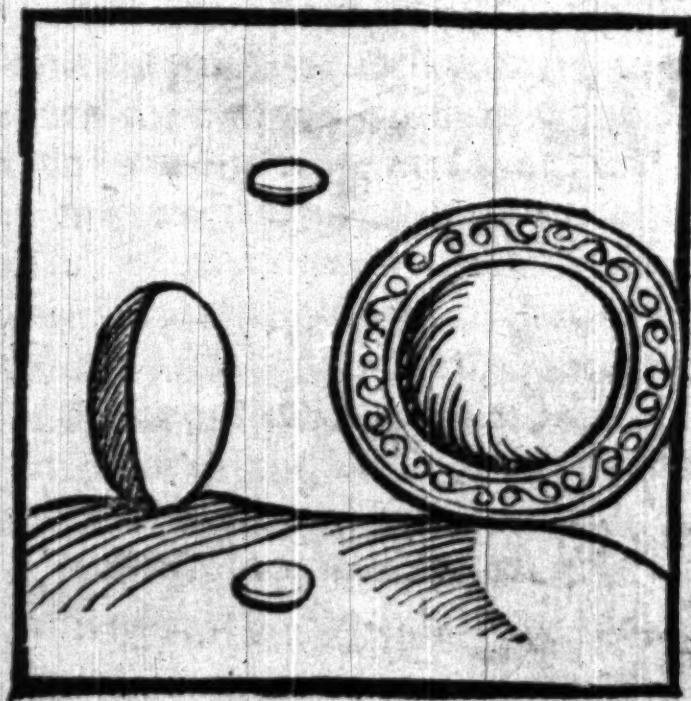
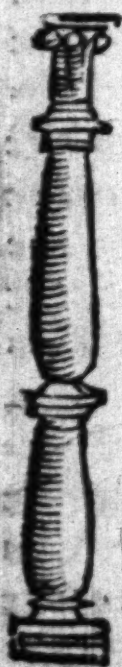
nerthelesse this Brodir folowyd after her and lokyd and
espyde.iii.palme treys and a well of fayre watyr / and
a caue in the erthe and sayde . This is the place that
God hath ordeynede for me / and went in and Carried
ther and ete and toke his sustynauce of the datis that
grew ther / and drank watyr of the wel and contynuyd
ther . Vi. yeris space . and sawe neuir creature all that
season . And vppon a daye the deuyll Cam thedir to him
in lykenes of an olde abbotte hauinge a dredefull loke .
And whan this monke sawe hym he was aserde / and
lay down prostrate in prayer and rose agayne / and the
deuyll spake and sayde to hym. Brodir / lette vs go pray
more. And whan they rose / the deuyll sayde vnto hym a-
gayne. Howe longe hast thou bene here . And he an-
swerde. The Terme of. Vi. yerys. Then sayd the fende
Thowe hast bene my neybowre a greate while / and I
knewe not of thy dwellynge here not paste. iiii. days a-
goon. And I haue a monastery not fer. hens / and forsoth
this. viii. yeris came I not owte of it tell nowe this same
daye / and that was for cause I vnderstoode that thou
dweldest so nere me. For I Reuoluyd in my mynde and
sayde to my self. I wyll go vnto this gode man / and Co-
myn with hym for the wele of my soule . And therfore
brodyr for this entent I am come hyder. Certaynly me
thinkith that we profite but lytyll here sytting in the-
se Cellis / for we receyue not the blessed Sacrament / of
Cristis holy flesshe & bloode / & therfore I drede that we
shal be no partyners of it / if we neglygentlye kepe owr
self from the percepcyon of so excellent a mysterye / as y
is. But Brodir. iiii. myle hens is a monasterye & ther is a
preste / and by my counsel we will go vppon sonday next
or with in this fortnyght at fardest / & we wyll receyue
owr lord and maker / and retourn agayne to owr Cel-
lys . And so this monke thoughte that this Counsell

of the fende was goode / and whan the daye was come
that they had prespyed the deuyll came and sayde. Goo
we hens for it is tyme. And forth they went togither the
deuyll & the monk / till they cam to the monastery whee
the preste was / and they entrid into the Chirche there
and toke them to theyr prayers. And atte the laste this
monke rose vpp and lokyd abought / & coude not fynde
hym that brought hym thedyr and sayde to hym self.
where is he become. I trowe he begoon to the place of co
myn necessite. And afty: whan he had tarped longe / and
the othir shew came not / the monke went owte & sought
hym / and whan he coude not fynde hym / he inqyred
for hym of the bredrin of that monasterye / and sayde to
them. where is that olde abbotte that came withe me in
to yower Chirche. Sawe yowe not of hym lately. And
they answerde to hym and sayde. we sawe nomo but y
aloone. Then knewe this monke well that it was hys
aduersarye the deuyll that had deceyued hym and sayed
Nowe I consydyr well that y deuyll with his sotylsteys
hath brought me fro my Cell / but it forthinkith me not
for I came for a goode entente / to receyue the holy sa
crament of Cristis flesshe and bloode / and then to goo a
gayne to my cell. And whan masse was doone the fader
and abbotte of that monasterye wold not suffre hym to
departe / but sayde to hym. we wyll not let yowe goo till
ye haue dynyed & refresshed yowe self. whan dynet was
done and he was goinge to his cell. The deuyll came a
gayne in lyknes of a yongman in secular clothynge and
behylde this monke intently slepe fro the hede to the fote &
sayd wth reitracyn many tymes. This same is he. He
is not he. At laste this monke sayde. I trowe thou kno
wyst me. But how maye y be / for I haue not bene sene
many yeres. The deuyll sayde. I am thy faders neybour
the sonne

the sonne of suche a man / and this is thy faders Name.
and thy moder is namyd thus / and thus arte thou na
myd / and be not these power seruauntes namys and thi
modir and sustyr be ded .iij. yers paste / and thy fadir is
nowe lately deceside / and hath made the his ayre and
sayde whan he shuld dye. To whome shuld I leue my
good / but to myn own sonne that is so vertuows & good
and hath forsake the worlde and folowyd thesteppis of
godde to hym I leue all my goodis. Nowe if ther be any
good man that dredith God and wote wher he is / lette
hym tell me / that he may come and departe my goodis
to power people for the wele of my soule and his bothe.
And manyon haue gone to seke the and cowde not fynde
the / and as my fortune was for an othir cause I came
this waye / and happyd to espye the. Wherfore tary not
be my counsell but come and sell all thinge and perfour
me the wyll of thy fadyr. The monke answered & sayde
It is not expedient to me to tourne agayne to the worlde
The deuyll answerde agayne and sayde. If thoue com
not all thy faders gode shall be losse / and thoue shalt
be counteable for it in y sighte of god. What harm saye
I to the. But I shewe the thy faders wyll / and I desire
the to come and distrybute his goodis lyke a goode my
nister to them that be indigent and nedy that it be notte
consumyd nor myspent / be vntyrustes / but that it maye
be spent to the consolacyon and releef of suche as be ver
tuows and in pouerte. Or what greate burdon shall it
be to the / to come and do for thy faders soule / withe his
owne goodis as his syngler trust was in the / and then
torn agayne to thy Cell. What more. The deuyll pre
uayld be his false instigation / and so this monke wet
forth with hym tell they came togider to the cyte / and
ther he forsoke hym. And whan this monke was alone

ff

he wente towarde his fadirs howe/wenynge to haue
 forwnde hym dede.and his fadir was Comynge owte of
 the durre beyng a lyue/and knewe not his sonne/butte
 askyd what he was/and he was wonderfully troublid
 and cowde gyue noone answer. And his fadyr askyd
 of hym dyuers tymes and many what he was/whens
 he came . And at laste he sayde with Rubowre and
 greate confusyon. I am thy sonne. Then sayde his fadir
 Why arte thoue come agayn. And he was a shamyd to
 tell the Circunstaunce of the mater. Butte at the laste
 thus he sayde to his fadir. The loue of the hath cawsyd
 me to come hydir for I despyred sore to see the/and ther he
 contynuyd and bode styll/and aftyr in a shorte space he
 comittyd fornyccacyon/and othir greate enormyteys and
 synnes. Wherfore his fadir beyrd hym/with dyuers af
 flyccyons . But notwithstandinge he amendid not his
 lyuynge nor toke no repentaunce/but lyke an Vnhappy
 creature. Contynuyd styll in the worlde/and endid hys
 lyfe synfullye . Wherfore bredryn I saye that a monke
 shuld neuer departe frome his cell for no bad counsel &c.



Of the Charboncle and the Glasse.
Dialogo. yvii.



Arbunculus is a precyous stone / as
sayth Brito / and so namyd for it is brin-
nyge lyk a Cole of fyre / and the bright-
nes of hitte shewith in the nyght tyme
Hitte shynnythe in derknesse so greatly
that the flamys of hitte smytythe the
eye sight. A myrowre of Glasse went to this Charbon-
cle vppon a tyme and sayde . Brodir amonge all othyr
precyous stonys / thowe arte Very precyous and splen-
dent / and I also bere a bright colowre / so that in me all
thinge is clerely sene and consyderid . wherfore as me
thinketh if we twayne were oon . we shuld be of more ex-
cellence / and seuyr tymes of more Valowre then we be.
To whom this Charboncle answerde and sayde thus /
I wyll not consent to thy mocyon . for I consyde wele
that thowe comyste of a frayle stocke / that is to saye of
Brotyll Glasse / & myn orygynall growth of precy⁹ ge-
mis. Therfore owre coniunctyon is not conuenient / for
Isidore sayth. The Chylde is of tyn tynes lyke vnto y
moder. And for thow art not equyualent vnto my sub-
staunce / goo fro me . for I wyll notte be associate
nor I wyll not be coniopynde vnto the . And moreouer
he sayde.

This is at all tymes conuenient and goode.
Gentyls to be gyddyd aftr^r their bloode.

So a Crystyn man / which is of the most noble kyn-
de / that is to saye of Cryste / for of Cryste is sayde
a Chrysten man / owithe notte to here / nor owithe notte
ff.ii.

to gyfte credence to the perswasyon of the fende. For he
 is worste of all thinges / wherof it is wyrtty in the bo-
 ke of Clement. He that wyllfully subduyth hym self to
 the deuyls wyll / shall notte haue peace with God / nor
 with man. And saynt Augustyn sayth. The deuyll may
 disceyue no man / but if he wyll frely assent vnto hym.
 Wherfore Jerome saythe. Power of the fende is not to
 be dread for the drede and boste of hym is euer in the wyll
 of man / for the flesh doth nothinge / but the soule con-
 sentith first therto. It is rede in Vitis patrum / that one
 hermyte was ledde by an Aungell to a certayne place /
 where as was a greate congregacyon of holy monkys /
 and he sawe the placis that lay abought them replete
 with innumerable multitude of fendes flyng as it had
 bene flyes. And whan the aungell & the hermyte came
 togider to a greate cite where as was kepte a greate
 fayre / this hermyte sawe but oon fende stondynge vpon
 the gatys / and he was hbell / and not half occupied
 and the hermyte askyd what it mente. The aungell
 answerde and sayde. All that euyl were in the cite were
 aplyable to perfourme the fendes wyll / and therfor one
 fende was sufficient there. But in the abbaye it was co-
 trary for they resistyd manly and therfore came many
 fendes togider agayne them to tempte them with dy-
 uers temptacions.



Of a precyous stone callyd Achate
 and a serpent callyd Ceraustes.

Dialogo. p viii.

As writith



S wrptith Papie ther is a stone cal-
lyd Achates / whiche is a very precy-
ows Gemme hauynge blacke ser-
chys and whyte and dyuers of colow-
re. Brito and Isydore saye Etymolo-
giarum. xvi. that hit is a stone firste
founde in sicilie / be a floode of the sam

Name / and afterwarde it hath bene fownde in dyuers
placys as sayth hugucio / and it causith a man to be fa-
uourhable. Ceraustes is a serpent so callyd as wrptithe
Isidore Etymologiarum. vii. for that he berithe. viii.
hornys in his hede lyke vnto the hornys of a Ram / and
the hornys of hym be oftyn tymes set vppon riche mens
nys tablys to eschewe venyme. And also of his hornys
be made knypps hastis / which were wonde to be layde
before kynges and Emperours that be the swetyng
of them it shuld be shewyd if any mete that were sette
forth were infecte with poyson. This serpent conspydyd
in hym self that he was hatefull and odious to every
ff.iii. man

man and that he was also forsakyn of them. Therefore
he went to the Achate and sayde. O precyous Gemme
come to me and sette thyself betwene my hornys/ and I
shall bere the between them worshypfullye. For I vn-
derstonde wel that thowe haste greate Vertue to cause
te thy betar to be gracys. And moreouer I promyse
the that and if thowe cause me to be in fauoure/ and
belouyd I shall be my strength to be both lordis and in-
nocentys/ and thou shalt be pater and haue half my
wynnyngis. To whom this precyous stone answerde &
sayde. Thy speche lyketh me not. for the Apostle saythe
Notte onely the doers of synne. But also they that con-
sent to them be worthy perpetuall dampnation. And al-
so it is a comune saynge. As greate sawte hath he that
holdith/ as he that fleyth or yeldyth. Therefore goo fro
me/ for thy disposicion is nat goode/ and thus this pre-
cyous Gemme departyd fro the Serpent & sayde.

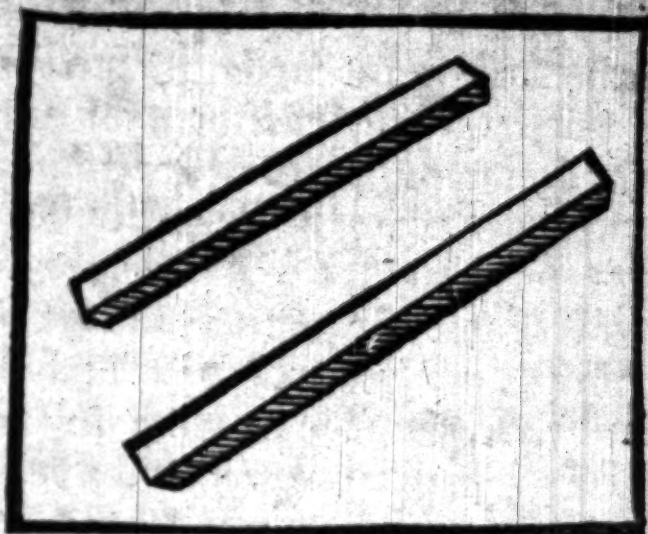
Contrarye to synne we owe to be.

And not consent therto perde.

Thus did David whan he sayde Psalmo. c. I haue
hatyd synners though it were my fadir or moder/
suster or broder/ or frende/ or Bishhoppe or in any maner
of degre that wilfully wolde offende/ and soo vtterly I
wolde flee his feleshippe that I wolde neuer thinke vpon
hym. wherfor it is wrytten in pollicrato. libro nono.
that saynt Iherome excludyd thre Clerkes frome his
bourde. for they were vnmannerlye/ and also he sayde/ it
was rebukefull for a worshypfull man / or for a man of
auctorite to kepe any euyl disposyd persone in hys com-
panye.

Of Golde and Lede.
Dialogo. xix.

In a great



A great hastynes Leede went to golde
and sayde. why art thoue so proude a-
gayn me. Am not I of the substaunce of
metallys as welc as thoue . wherfore
dispyst thou me / and thoue dysdarnyst
that I shulde be as precyous as thoue.

Come nere to me and proue me in fyre / and thou shalt
see the greate Vertewe that is in me. To whome Gold
answerde and sayde. I knowe welc that oure creatowr
hath made the as he hath made me / and so I contynewe
as I was ordeynyed be hym . Therfore I doo noon iniu-
rye to the. wherfore take thou that is thyne and stryue
not with me / for it behouith vs to be prouyd in all thin-
ges as the holy Apostle writith i. Thessal. v. and sayth
thus proue ye every thinge and kepeye that thinge that
is good. Go to the fyre and than shall thy Vertewe and
Victorye apere. And whan they were togidre in the fyre
the leede consumyd and vanyshed awaye . The Golde
was purgyed and came forth sayre and bryght & sayde.

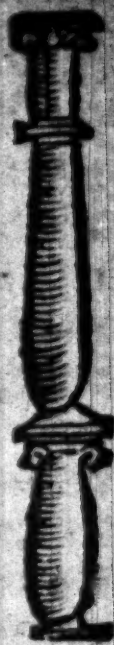
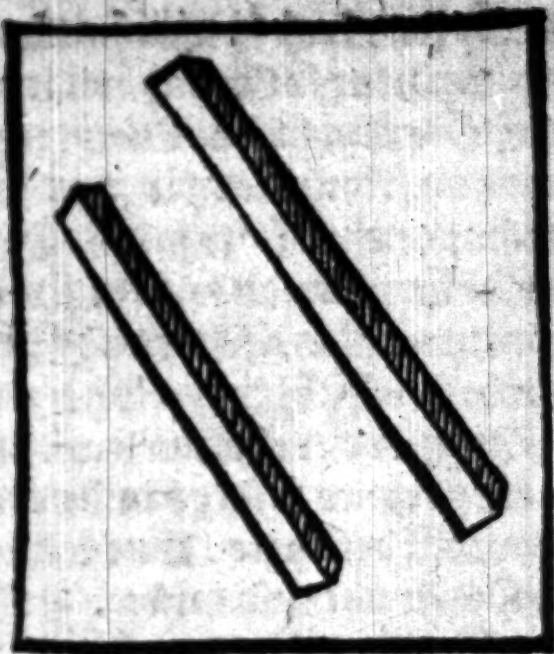
Woordes of booste of pompe and of pryde

Be but in vayne / though they be blowyn wyde

Much proude people be in that same cace thinking
they haue vertewe/which is not in them. And
therfore if thay haue a lytel blaste of temptation/
they be soone ouercome/and brought to nought as lede
in the fire. Therfore and if thou intende to be pretyous
in the sight of Godde/study and aplye the to be meke &
lowlye in thyn own mynde. wherfore Isidore saith. Be
thow lyke a chylde lowlye in thyn own sight/that thou
mayst be greate in the sight of Godde. for somuche the
more pretyous shalt thou be in gods sight/how moche
thow arte humylyate in thyn own conscience. And he
that is vy le to his owne mynde/is greate to Godde.
Gregory saith. Consydre the more gloryous thou art
in thyn own mynde. The more vile arte thoue before
Godde and his aungellys. In Rome somtyme was a
ladye/of so greate humilite and reuerence/ysshe thought
her self vnworthye to come nyghe the awter/and to be-
holde the blessed bodye of ouer lord. when it was lyfte
vpp. wherof it fortunyd on a tyme / when the people
were how sild she for greate mekenes and honowre came
not nere to receyue it. wherfore be the operacyon of al-
myghty Godde/it was so all the people stondynge and
beholdinge ther came a sylwyghte doue and toke the
hoste from the awter and deliuerid it vnto herre, with
greate worshyppe/and therfore humylyte and mekenes
is comendable / and Continually to be obseruyd / and
kete.

**Of Golde and Syluer.
Dialogo. xx.**

Oppon a



Vpon a tyme Gold went to syluer and
sayde. Be mery brodyr/ for we twayne
bere the pryce amonge all othir metal-
lys. And if we were conioyned togider
we shulde be of greate sublymyte and
worshype. Wherto Syluer gaue this
answere and sayde. Broder thowe spekest charitably.
But I consydre wel that thy colowre is reede and myn
is whyte. Also I remembre that thou arte of grete re-
putacyon and incomparable valowre. Wherfor I trow
verely that lyke as we be deuyd and cōtrary in pryce
and in valowre/so shall we be deuyd in owre wylls.
It is bettyr therfore for vs not to begynne coniunccon
than aftyward to make separacyon and to withdraw
vs frome the thinge that is begon/and also syluer sayd
these wordis.

No wysdom it is for any man to aplye.

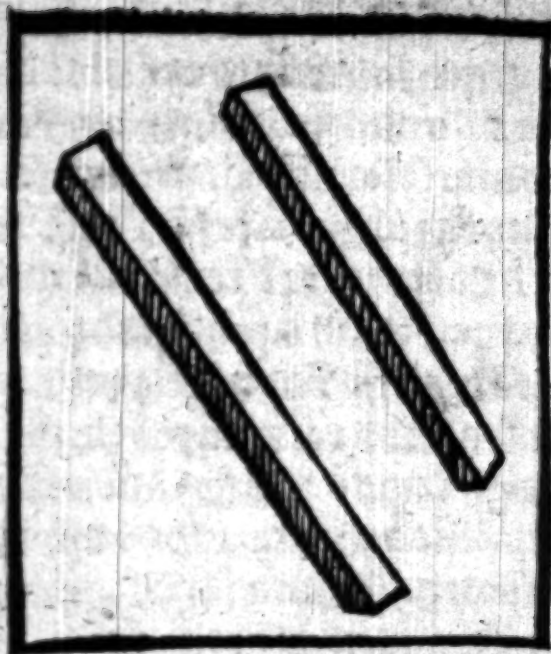
To compare with his bettyr/ nor to steppe to hye.

G

As it is wryten Ecclesi. viii. He chargith him self
 with an importable burden / that ioyneyth hym
 self to his bettyr / and also hit is wrytten in that same
 place. Be thoue no felowe to hym that is ryche than
 thoue. wherfore the philosofre sayth. The poore man pe
 rissith whan he begynneth to streue with the ryche
 man / as Gsop shewith in a fable and saith that the go
 te / the shepe and the asse vppon a tyme made a confede
 racye with the lyon and compenyed with hym. to goo
 an huntynge togyder / as felows and neybowis / and
 all they togider toke an harte. But whan they shulde
 deuyde it / the lyon spake and sayde. I shall be eyre of
 the first parte. For I am grettist of worshppe here / and
 the first choyce shall yelde me the secounde parte / and
 grettist laboure shall gyue me the thyrde parte. And but
 if I haue the forth parte I shall breke the conuenaunte
 of concorde / and with these wordys he began to gryne
 with his teth / and smote the grownde with his tayle /
 so soore that all they for fere rane awaye / and lefte all
 the hooke harte to the lyon. Wherby it apperithe that
 a man owyth to be ware to assocate hym self with his
 bettyr / for he shall euer be put to the worse parte / as it
 is sayde in a commune prouerbe. I counsell not seruaun
 tis to ete Cheryes with ther bettyr. For they wyl ha
 ue the Rype / and leue them the harde / & therfore saith
 Gsop. By this exmple it is shewyd that it is not good
 for the weke to be ioyned to the myghty / for he wyl not
 at all tymes be faithfull vnto hym.

Of Syluer and Gryn,
 Dialogo. xvi.

Syluer



Syluer in a season Vncurteyslye and Undiscre-
telye spake Vnto Jeyn and sayd e. Vnhap-
py creature. Cursyd be thy generacyon. for
by the infynyte sorowis be wrought in the
worlde. for of the be made swerdis/shaftis
dartyes/brestplatys/helmettis/and all ma-
ner of weppys and harneys/for to punyssh & to see man
By the also batellys and streues happyn in the worlde
If thoue haddist not be made / the worlde had bene yn
greate tranquillyte and reste. Jeyn this herynge withe
greate reason excusid him self and sayde. Howgh brodis
thow spekest not trwlye/for I doo no wronge to the
for and if I be a malefactor as thoue reportyste/ thy
owne consideracyon shall proue it/ if thou take hede.
for withowte me no worke can be made. By me also
craftys be occupped and the erthe berrythe/ When also
worke by me & dyue me in length & bred/ & forge of me
what it pleasith the/ & I say not nay/ but obey to the as
my mak' hath ordeinid me. yf thei make of me oth'wise

then goode it is ther blame and not myne. For I do as I
shuld doo. But I meruayle of the that so sone conste see
a lytell sawte in myn ye / and consyderiste not a greate
beame in thyn owne. For and if all trowthe shuld trulpy
be declaryd thou art orygynall of all myschefe. Be the
meanys of the / men fall to thefte/adulterye / Murther
slaughter/and many othyr crymes. By the also trowth
and right wysnes perissheth/and be destroyd Rape and
Usurye come be the. Therfore desseyuiste the soule of mā
and bringith it to perdycon. Therfore it had bene bettyr
for the to haue holde thy peace/and not to speke so inordi
natlye/but a fole cannot speke/that cannot be styl/and
therfore it is sayde in prouerbe.

Oz enir the worde be forth I broughte.

Considre before what thou haste wroughte

A Dr saynt Augustyn sayth. Let thy worde firste
come to thy mynde/and aftr to thy tonge. whā
a Philosofre was in company of moch people/and spake
but fewe woordes/he was askyd the cause/ and he sayd
It hath repentyd me of my speche. But newy of scilence
wherfore Caton sayth. It hurtyth noman to be styl/
But it noyeth to speke to moch. There was somtyme a
goode thyrsty man/ which in his hows had thre cockys
And also he had within that same place of his habyta
cyon a seruaunte/which ledde noon honest lyfe. That
consyderige the cockys/oon of them sange in this wyse/
and sayde. Suche dedys that seruaunt doth/ which shal
not please owre mastyr. This hecinge the seruaunte/
sayde. This cok shall lyue no lenger/and immediatlye
cawsid hym to be slayne. An othyr daye the second cok
lyfte vppe his voyce & sange thus. For sayng of trowth
my felowe is dede/ and euyr forthwith this seruaunte
put hym to deth. Then the thyrd cok was wyse / and
thought

thought he wolde saue hym selfe and sange in this maner and sayde. Here/ see/ and hold thy peas / if thou intende to lyue in peace/ and therfore he had his lyfe / and contynuyd longe in greate welth and prosperite.

Of Tynne and Brasse.

Dialogo. xvii.

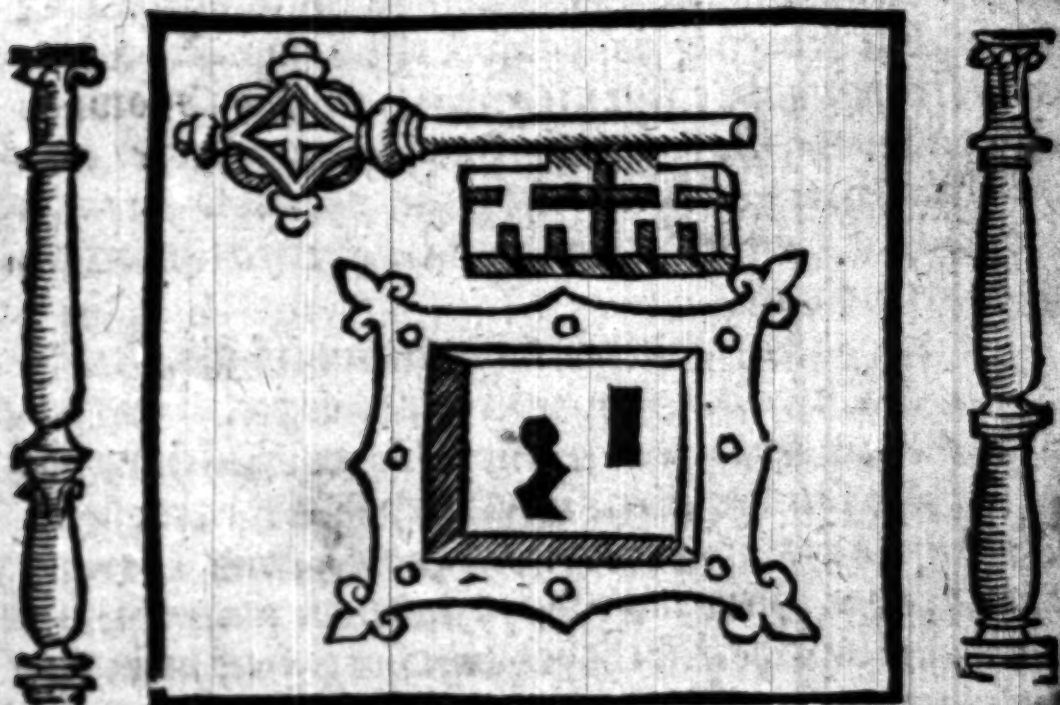
Tynne and Brasse confederide togidere enuyde agayne Golde. Wherfore they deuysid a pot full of fayre Coppr and bryght / and broughte it to the markette and solde it / affermyng with sugryd wordys / that this Coppr was Golde. A sertayne chapman came and bought yt. and ioyfully bare it home. And whan he wolde haue prouyd the perfectyon of the Golde / he fownde it Copir. Wherfore he was replete with indignacyon and cawsid Golde to be tryed before a iuge / for by cawse he had deceyued hym. Notwithstondynge Golde made his trewe excuse / and sayde to the iuge / that he neuyr solde the potte / nor deuysid it / nor it was neuyr of his generacyon nor kynrede. Wherfore in great haste the iuge cawsyd y Bendytowris all to be tryed before hym and punysshed them with greate paynes / and so be compulssyon they confessyd the trowth and shewis that they did it for enuye / whiche they bare agayne Golde / and ther intent was for to haue flaundrid hym that his name shuld haue bene apayrid and that he shuld not haue bene so precyows / in the worlde. Wherfore the iuge discretelye correctyd them lyke ther deseruyng and comendid Golde greatly and sayde.

He that is bothe goode and pure
May euyr sleape soundlye and sure.

Manyon intend in lykewyse to diffame ther bet-
tyrs/be false wytnes. And he that berethe false
wytnes shall not be unpunysshed/as it is wyrt-
tyn Prouerb. xix. A false wytnes shall not be unpun-
ysshed and he that spekyth lesynges shall not escape/that
is to saye the iugement of Godde. And it is wyrttyn in
the same place. A false witnes shall perissh/as it is wyrt-
tyn in collacionibus patrum. That somtyme an abbot
re callyd pasuncus whan he was yonge and gracypus
and sate in his Cell/oon of his bredryn enuyed at hym/
and for to put hym to a slawnder he wente and hid his
booke in the bedde of pasunce. And whan masse was sy-
ngynghed and endyd and all the monkys were congrega-
te togider/this vntrewe brodyr reportyd and sayd that
his booke was stolyn. Wherfore thre brodryn were assy-
gnyd to serche in euery Cell and they fownde the booke
in pasuncus bedde/and thus he was falslye accusyd be-
fore all his bredryn and assignyd to doo greute penaunce
for theste which he neuyl comytted. But notwithston-
dunge he mekely suffryde it and performyd it. And whan
he had continuyd in penance a sertayne season/this false
monke was deuyd with a fende/and publyshed hye
offence/with lowde clamoure/and shewid that he had
wrought that soteylete hydinge the booke/ and that he
did it for enuye/for to haue diffamyd the holy man/and
desired hartely that he myght be brought vnto hym to
be delyuered fro the fende by his hooly prayers. And
whan he was brought before hym he was immediatly
helpd and delueryd from the fendis possessyon. Wher-
fore saynt Gregory spekyth of false witnes and sayth.
He that berithe false wytnesse is culpable to thre person-
ys. firste vnto Godde whose penaunce he forsakith.
Secounde to the iuge/whome he disseynith by his lesyn-
gys.

ges. Thryd to the innocent whiche he hurtt he by hys
falle wytnesse. And therefore be the lawe a false wytnes
set is bounde to make restitucyon of all suche goods as
he hath causid his neybowre to lese be his false res
corde.

Of the Locke and the kaye.
Dialogo. p viii



A kaye ther was somtyme. Which was
Verge goode / and plesant the opynde
her Locke / and also made it faste / in so
moche that the patrone / and owner
therof reioyced greatly therein. Up
pon a tyme this Locke fel in froward
mynde and geutchyd agayne the kay
and sayde thus, O wylked creature why purswest

thow me thus continuallye dayly thow entrust in to my
bowellys and tounyfst my stomak vpp and downe.
Dece of thy greif and trouble me no more / or elles I
shall caste the awaye or make the crokyd. To whome I
haye answerde & sayde. Susty: thow spekyf euyll. By
me thowe arte conseruyd in prosperite and defendid fro
thy enemyce. If thowe wylt be separate and departyd
fro me / thow shalt be destroyde and brokyn and cast a-
waye. But this notwithstandinge the Locke was not
pleasyd but sodeynly stoppyd fast the hole / and wolde
not suffre the keye enty: in to hym / and soo the owner
cowde not oppn the doze. wherfore he was angrye / and
in a sodeyn hete he smote of the Locke / & brake it for cause
it wolde not oppn. wherfore the keye scornyd the Locke &
sayde in this wise.

with thy frende that mayntaynith the.

Disorde thow neuir in noo degre.

Beware therefore to stryue or varye with him that
thow lyuyste with famylyerly. For Seneca sayth
Nothinge is more fowle then to be at stryf and varyaun-
ce withe hym that thowe louyd and bene conuersaunte
with. Neuerthelesse they that desire to lyue pefceablye
with ther neyboris / shuld helpe to supporte them and
bere parte of ther charges as the Apostle wytythe ad
Galat. Vi. Euery one of yowe bere the burdon of othir.
Cully also saith. Ther is nothinge but it maye be suf-
fyrde of hym that perfightlye louith his neyborie / as it
is rede in the Hystory scolastica. That antipater Idu-
meus whiche was fader of Herode the greate was sore
woundid in batell / withe many dyuers greate woundis
in the Emperours seruyce / which he gladlye suffyrde /
for his sake. Notwithstandinge at laste he was falsely
accusyd to the Emperoure. And whan he was brought
befor

Before hym/ he spake to the Emperowre and sayde. My
Lorde I wyl not shewe yowre sayre wordys for myn ex-
cuse. But these greate woundis whiche I haue suffryde
for yowre loue / let them speke for me/ and expresse also
the greate loue and Verrey trewe harte that I haue euir
owghte to yowe. And immediatlye the Emperowre re-
ceyvd hym to grace/ and shewyd hym greate sauoure
euyrafter. Also hit is rede in the firste boke of Japis of
Philosophirs / of Gulye Cesar howe ther was an olde
man lyklye to haue perished in a stryf vppon a daye / &
whan he came before the iugis he prayde the emperour
to come and helpe hym. And the Emperowre assygned
one to helpe hym. To whome he answerde and sayde.
O Emperowr Remembre I sawght my self for the in
the batell of Alpe/ and made no proctoure/ and disclosyd
his woundis whiche he had there / and shewyd them
to the Emperowre. Wherfore he went hym self perso-
nallye and sped his besynes / and was sore ashamyd in
hym self to be Reputyd not oonly prowde/ but also vn-
curteys and vnlouynge. Wherof it is wyttyn. He that
labowrith not. ete the not. And also the same Empera^r
sayth. He y labowrith not to be louynge to his knygh-
tes. Cannot be favourable to them / as it is sayde in
lawde of the same Emperowre that he neuyr vside to
saye. Goo ye/ but goo we/ for he was euyr partetaker of
ther labowre as oon of them / and that was at all tye-
mes of any iubardeye.

Of the Lawdron and the Thayne
Dialogo. p. viii.



The chayne spake to the Lawdron vppon a tyme and sayde. Thowe arte greatlye vnkynde for þere the to the fyre/and thowe daylye seest; st many a goode moze self and geuyst me neare up: parte to ete with the. Thy glotony is greete. for thou consumyst all and leuyst me hungrie. The Lawdron answerd and sayd. Thou seruyst me to my hurte. And therfore thowe arte not worthy to be rewarded/ but rather to be punysheð for thowe holdist me vppe to the fyre/ soe agayne my wyll and causist my sydes to be bent and consumyd. And therfore yf my power wolde extende therto I wold gladly destroye y. But and yf thou be wyllfull to do me acceptable seruyce. Or beyne to me thynges profitable and necessarye and not contrarye/ and also he sayde.

Seruyce that is both good and profitable
Is louyd to all men and acceptable.

Therefore

Therfore and yf thou desire to doo serwyce to othir
men / serue them to ther pleasure / that they maye
thanke the. Or elles thou shalt lese thy rewarde
for Seneca saith. He that cannot gyue rewarde / vnrigh-
ghtfully ashyth it / that is to saye. He that cannot gyue
a rewarde profytable / despyrith it vnrighthfully. Smale
bestys teche vs to yelde govenes. As it is rebe that the
mows went vppon the Lyon whyll he slepte / and the
Lyon caught hym and wold haue etyn hym. But the
mows spake mekely to the Lyon and sayde. Be pacient
to me and haue mercy vppon me / and I shall yelde itte
the whan I may. The Lyon began to smile and laugh
thinkynge his habyltye was weke and small to do for
hym. And breuely after it fortunyd that the Lyon was
take in a nette. That knowynge the mows. Came &
gnewe a sonnyr the cordys / & deliuered the Lyon owte
of dawnger. But euyl disposicion is not lyghtly chan-
ged in lordis and myghty men be gyftes and benefytes
done to them / but rather it is apayrid and worse & con-
tinuyth in shrewdnes. Wherfore it is tolde that a por-
giman in the wynter season / sawe a serpent almoste ded
with feruence of great colde / and he hauynge pite of it /
toke it vppe and put it in his sleue. But whan he was
warm he stonge hym / and destroyde hym. Therfore
sayth Seneca. A Serpent in the wynter is not to be ha-
slyd with suretye for though he lye styl he secryth not to
stynge and to shede his venyme.

Of Rosemary and of the fyfde.
Dialogo. pp 8.

H.ii.

As it



This is reche of the Vertewe of erbes
 Rosmarye amonge al othie Vertewis
 hath this Vertew in especyall. That
 and if he be plantyd in a felde / or in a
 byneverbe and kepte cleene and wor-
 shypfully / the bynes shalbe frutesful
 and reioyce greatly / and the Cornis
 shall multiplye and largely encrease . For the whiche
 cause a certayn seylde continually beyng instructuous
 and bareyn went to the Rosmarye with humilite and
 deuocyon and prayde hym that he myght be frutesfull /
 and sayde. O gracious pastor and goode keeper come to
 me and defende me / and I shall sette the cleene and clen-
 ly / and also I shall serue the. All oonely I desire the to
 sytte styll and reste the in me that the rather be thy good-
 nes I may bringe forth holysome and kyndely frewte .
 The Rosemary was mouyd with pietye / and ouercome
 with the fayre supplicacyon of the seelde / & went forth
 with

with hym and sette him selfe in the myddys of hym.
Who rulyng and defendinge the felde recoveryd and
wappyd grene / and multiplyed and brought forth frute
Thre score fold and an hundred fold with greate labour
dauunce and gladnesse and sayde in this wyse.

For on godemannis sake / many othir moo.

He oftyr conseruid and kepte owte of woo.

Thus owght the people to doo / when they haue no
gider. To chese a prouyd man / ryghtfull and
wise / which be his polycye and wysdome may gouerne
them wysely and defende them. Verely and truly a wi-
se kynge is a sure stablysshment of the people / as it ys
wyttyn Sapient. vi. Dye kynge is yfye delyght yowe
in power Royall seys. Loue ye wysdome. Loue ye the
lyght of wysdome that be prefertyd to haue rule of the
people / ad Ecclesiast. A wyse iuge shaliuge his people
The prince hode of a wyseman shall be stable. And yt
is wyttyn in the same place. A kynge vnwyse shall le-
se his people and the Cytyes shall be inhabyte be the
reason of wisemen. Wherfor Salomon despyd of God
a techeable harte / that he myght teche y people of God
and discern betwene good & hyll. Also Sigeysus sayth
de re militari. No man owyth more to knowe nor bettyr
to knowe every thynge than the prince and ruler. whos
doctryne shuld be to all his subiectis moste profitable.
For truly yongmen be not oftyr to be chosyn rulers for
it is not most expedient for: somoche as they be not al-
waye stedfaste / and wyse / as it is sayde in the thyrde bo-
ke of etykye. And Plato also sayth. Then the large
worlde was prosperows and happye whan wisemen re-
gnyd / and kynge is inwardlye conceyuyd goode gydynge
as sayth Valerye and also Borte in his first boke of con-
solacyon. wherfor it was callyd the goldeyn worlde whē

the regne of wisemen continueth and Seneca saith / and
it is wyttyn in libro Politicorum iiii. That whyle þe
commune welle amonge the Romaynes prospered and
cheerid / the Emperours and Rulers were conynge &
welle instructe in lernynge / and I knowe not saith Se-
neca / howe hit fortunethe that the Vertue of conynge
langwysyth and is abatyde amonge princes and Ru-
lers. Wherfore no meruayle though theyre state apay-
re for withowte wysdome nothinge awaylythe as holy
wrytte makyth mencyon. prouers. viii. By me kynges
regne saith almyghy God. Wherfor the kynge of Ro-
maynes exhortyd the kynge of fraunce that he shulde
cawse hys sonnis to be imbute / and lernyd in lyberall
science saynge . A kynge vnlearned is lyke to an Asse
crownyd. Socrates reportith in his laste booke and saith
That amonge a certayn people that is to saye in an yle
of Campanye. Dignyte of birth preuaylyth not in e-
leccyon of the kynge / but the Voys of all the people. For
they make eleccyon and chese one that is ornat & Clo-
thyd with goode condicions and maners. Benyuolent in
rightwysnes / and mercy / and also sad of age and that
hath no children . And if he be prouyd of his people to
continewe in any great synne he shall dye & be destroyd.

**Of Rewe and of Benymows bestis
Dialogo. pp. vi.**



In the booke of de Virtutibus et vitiis it
is wyttyn Rewe amonge all oth^r Ver-
tues that she hath in especyall this po-
oer. That if she be takyn in drinke or
in mete she meruelously preuaylythe a-
gayne Benyme / and agayne a manner of
Benye



Benymows bytynges or styngynges if she be brosid or
stampyd with garlyke salte and nottis. And so for this
greate Vertewe that she hath agayne Benyme/all be-
nymows bestis came togider to her and sayd. We pray
the departe owte of Compensyng and medle not betwene
Us and mankynde. for we intende in all owre mynde for
to sowe owre Benyme amonge men/ and for to destroye
them/for the which cause they purswee Us and seee Us
To whom Rewe answerde and sayde. power wordes
be wycked and myscheuows. Of powe it is wrytten in
the Psalter Psalms. viii. The Benyme of aspyes is Un-
der theyre tongis. ye cursyd serpentis why be ye aboute
to destroye mā whō god hath created & made to be lord
of all thinge. And for asmoche as ye saye y I have grace
& Vertewe agayne powe/and also agayne your Beny-
me/ fro this tyme forthwarde /the Grace of God shall
not be voyde in me. but his grace shall ever dwell in me
for I shall curre aple me to be Contrarye Vnto powe
and Vnto power hadde disposycon / and resyste powe

that ye shall not fulfill your euill intent / and also she
sayde these wordes.

Godde people or with euyl to prouaile

Agayn synfull that wold them assaile.

Elyn thus shuld Rulers doo / and wysely euyl re
siste to bad folkys and to saye Naye to them and
to punyssh them. for Seneca sayth . He Noyeth gode
folkys that sparyth the bad . for sothly a iuge owithe
not to spare male factowris / for a iuge correctynge not
the synfull committith to synne as sayth Seneca.
wherfore Ambrose sayth. when indulgence and fauour
is shewyd to the vnworthye / many othir be prouokyd
to synne therbye / as Valery reherfith in his . V. boke.
of oon callyd bruto the whiche was first consull of Ro
maynes therwhiche comaundid his owne sonnys when
they were brought before hym syttinge in iugement to
be sore betyn with roddis and after that to be behedis.
for by cause they intendid to reduce the lordshyppe of
Tarquynye / whiche he had expulsd. for he had leue
to be withowte Chyldeyn / then to lacke to doo deue
punysshment. A semblable example shewith saynt Au
gustyn . V. de Ci. Dei . That a certayn Emperoure
of Rome comaundid vppon payne of deth that no man
shuld fight agayn the fowwarde of his ennemyes And
his owne sonne which was often prouokyd of them.
Dny's saught with them manly and defendid the con
tray and put them to the worse. But all that notwith
standyge his sadle comaundid hym to deth. for bre
kinge of his comawndment. And therfor Right wysnes
is euyl to be kepte and obserued.

Of Hope and a man Calyd Marcurye
Dialogo. pp vii

As saith



A Rito saith that is an erbe namyd Asclepius apte
 and goode to pouge the lungis. An othir au-
 thor saith that Asclepius with oymell destroy-
 eth fleume that is to wogh. For which cause
 Marcurye whome Gentyls namyd to be a
 God / but he was a false couetous man and
 an harde. A witche full of wykednes / and an interpre-
 tawe of spechis. And whyle he had helth many vici-
 raynd in hym therfore he was rightfully smitten of god
 with dyuers infirmitis / and was made both lungsyk
 and Renmatyke that he myght not occupye his accosto-
 myd synnes. wherfore he went to ysope and sayde. The
 Vertue of God is in the to hese syke folkys. For in e-
 gypis woordis and stonys is grete Vertue. Therefore
 I pray the shewe thy Vertue vpon me / and cure my
 lungis and destroy the fleume that is in me. And I pro-
 myse to God and to the that thowe shalt be partenar
 of all suche goodes as shall growe to me by the meanis

of Robeyne and of flesh. To whom Hope answered
sayde. It is evidently knowyn that in thy health thou
hast doon innumerable crymes / and surely I thinke if
thou shuldest now be restord agayne to health / thou
wouldest doo worse. But the Vertewe of God that thou
sayst is in me / shall not gyue maintenaunce unto synne
Go frome therfore / for thou shalt neuer be helyd by
me / and so he put hym forth with greate confusyon
sayd in this wyse.

Synfull people whan they haue health.

Be euill the worse / and in ther moost welth.

W^han God correctith and scourgeth them that
be synfull with passyons of dyuers infirmities
that they may not synne / & they be not amendid
therbye. Certaynlye it is a greate token of perpetuall
dampnacyn. For in this lyfe present euery stroke of
Gods othir purgacyon of synne or ellys begynnynge of
payne folowinge. For the chastisement of some folkes
begynneth here in this worlde and dureth everlastynge
lye. Of dyuers men it is oftyn sayde. God geueth not
iugement twyes for on thynge. Neuerthelesse that sen
tence attendith not that that is wyrtten. God almy
ghty deliueringe his people owte of the lande of Egi
pte / them that beleuyd not in hym aftirwarde he de
stroyde. And although that oon fawte be not twyse cor
rectyd. Neuerthelesse yf it be twyes punyshed the firste
punysshment begynneth here and continueth there eter
nallye / as it is exemplyfied in those persons that cor
recte not them self here in this present lyfe. To whom
the stroke of God and of his punysshment here is a be
gynning of everlastynge tourmente. Hereof it is wyrt
ten in the Psalme Psalmo. c. viii. Be they couerdyd with
ther confusyon as with a dowblette. Diplo is is callyd

adon

a double garment / which they do on / at oon tyme / that
be punysshed with temperall payne and dampnacyon
perpetuall. I hope relllyth that ther was a kyte so rane-
nous that he stalle wher soeuer he myght haue auan-
tage were it neuer so mygh the churche or sanctuarie.
So so mach he that he was hateful vnto all men / for the
outrageous raupne that he vsed. At laste he fell syke
so sore that he was lyke to dye / and then he was com-
puncte and sorre for his synnes and meynd hym self &
sent for his moder in great haste / and sayd to her / Most
swete moder I am very syke and feble / and I am die-
refull of deth / for I haue bene a great extorcyonar / and
doon greate hurte to many folkys. Wherfore I beseeche
your deuotion to goo to the Temple of Goddis and
offre Sacrifice to them for me / that I may escape and
recouir of this infyrmyte. For I am redye to be conuer-
tyd to a bettyr lyfe. To whom his moder answered and
sayde. In thy lyfe thou hast greately offended the God-
lys and the sacred power of them. The rightwysnes
of them yeldith to all men afty thy deseruinge. In
thy helth thoue haste doone many greate offenses. If
thow myghtste escape / God knowith thou shalt do
worse. For very contricion is none in the. The dede of
deth carowith the to be meke of speche. But verelye as
I sayde yf thoue myghtste haue helde the thoue shul-
deste be worse than thoue haste bene. Wherfore I
wyll not praye for thy escape. And the kyte dyde / and
departed frome the worlde in greate drede and in great
heynesse.



Of a Tree called Abrotanum and of the
hare. Dialogo. xxviii.



Abrotanum as saith Diacrus is a tree
which by his propre drawith oute
all thinge that is insyde/with helpe
of an othe thinge callid angyngia
wherefore an hare that halcyd came
mekely to hym which had a sharpe
thorn synyng in his fote and sayde
O thou helper both of bodye and soule haue pyte on
me and hele me/and thus saynge he lefte his fote and
shewyd it to hym. Abrotanum was mouyd with com-
passyon/ and layde him selfe vppon his wounde/ and
brought out the thorn and helyd hym. And Verely
this hare was not forgetfull of this benyfite/ but day-
lye brought a galon of watre vppon his shuldrye/ and
barbyd at the Rote of Abrotanum/ & causid hym to es-
tynne

spite we geene and fresh hand sayde.

To oure benfactours that doth do goode.

Let vs do seruyce with a glabbe mode.

But cursed people and vncourteys doo noe soe / for
rather sone forgette the benyfites doon to them.

wherefore of Salamon was askyd what thinge shuld
not espye be forgoten. And he sayde. Benyfites and
kindnes. And therefore sayth Caton. Be thou rememb

berd of benyfites doon to the beforetyme. And also he
sayth. A small gyfte that thy pooer frende geuyth the

Receyue it gladlye and remembre to yelde full thankin
gis therefore. To how owyft to yelde the benyfites vnto

thy frende. with increce yf thy power extende therto / as
eys to haue it osten in thy remembraunce / that thy

frende hath shewid to the / that thou mayst gyue hym
thankynges at lest wyse for his goodnes / for Seneca

sayth. It is a sufficient and large rewarde / for a goode
dede / to be hadde osten in Remembraunce. And also

the same clerke saith. He is vncourteys that yeldeth a
good turne withowte vsure and entrece. It is rede in Ec

clesiasticall history / that ther was a lyonesse that had
a care nere to the cell of an holy man was calld Ma

charpe / and this Lyonesse fownde her whelpes blinde
and brought them all before the fete of Macharpe.

And this holy man vnderstandinge that her supplyca
tion was for her whelpes / and he by his prayers causid

them to haue sighte. And this lyonesse for that she wol
de not be reputid ingrate and vnkynde / osten tymes she

brought the skynnes of all the beastes that she toke to
the cell doore of this goode man / and ther left them as

for his rewarde. Also an othir beaste came to the cell of
saynt Macharpe with his sone that was born blinde

and besygnes and tokyns prayde hym of helpe. The
G.iii.

which knowynge the holy man prayde for the wylde
 and anon it had sighte. And thus she thanked hym in
 her maner/and went her way with her chylde/ & with
 in a shorte space she came agayne with all her chyldren
 lodyd all with shepes kynnes that thei had takyn/ and
 offred them to the holy man for a gyfte/ in recompensa-
 cyon of his goodnesse/and made to hym obeyssance and
 went ther waye grynge to him worshyppe thankingis



Of Plantayne and of the Alpe.
Dialogo. ppiv.



Plantayne is an erbe most profytable
 agayne the feyre quartayne to be
 remedyed. Wherfor an Alpe that had
 a sonne deppde with the that disease/
 which coude fynde no remedye for him
 when she had spent greates goodis yn
 physike

philispe and medecynes. Therfore she went vnto Mars
crum and sayde. I haue compassyd heuyn and erth and
ouerwashyd the sonde/ and founde no reste to my sonne
but now at laste I haue founde the so greute a seche. I
Therfore gyue me thy counsell and helpe that I maye
despyre my chyldre frome this quartayne disease. Mar
ser that his cause shulde be founde trowe sayde thus.
Take .iiii. rotys of Plantayne and gyue them the pa
cyent and he shall soon be curyd. The Ape that heryng
ordayned breuely the medecyne and helyd her sone and
sayde thus.

A connyge seche that can be saue.

We muste seke that helth wyl haue.

Sowe desprynge helth of owre sowles muste serche
for a preste and a confessor that is suffici entlye
lernyd that both can and maye bynde and vnbynde.
Thus owist thou to do thou crysten man or woman to
lynde the wayes to saue thy soule. for Isidore sayth.
Euery synner be penance receyuyth helth of his wounde.
But the medecyne is to be takyn afty the gretnesse
of the soze/ and afty the profoundite and depnes of the
wounde the remedye is to be sowghte/ as it is rebe that
dyners Cheyrs beyng in greute iubarbye and tem
pest in the see/ made a vowe if they myght escape they
wold be confesyd. And aftir ther escape they made con
fessyon to an heremyte. Of whome to the mastir these
whan he was confesyd the heremyte inioyned for hys
greute offence and enormyteys that he shuld goo to
Dope to be assolyd. wherfore he kylld the heremyte/
a forth he went to the seconde Confessor/ and also hym
he kylld. And so he went vnto the thyrde confessor.
And whan he had shewyd hym hys Confessyon/ he
intretyd hym curtesylye/ and thus whan he perceyvyd

that he coude not mollifye his harte nor to chace
 hyme frome his wychednes. By a verye suble and a pain
 typpall seche offowlye he iniouryd hym that when any
 creature was dede / if he were myghte he shulde laye the
 corse in the graue / and so he dyd. And by that myghte he
 conceyvd a remembraunce / whereto he shuld come and
 howe sore he knew not. And thus the deed of deeth was
 so fyxed in his mynde that he ordeyned his state bettye
 and amended his lyfe and went in to wylbernesse and
 toke vpon him greute penance and endid in vertewe
 wherfore it is wyrtten in the glose. Nothinge anyplych
 more to chastise and destroye the flesshly desires / than
 to thinke of tyme vpon deeth.



Of Darnayne and the Wolf.
Dialogo. xxx.

Bacer



Macer saith that whan thou Visitest
syke if thou bere Darwayne vppon
and aske of the pacyent how it is with
hym/ if y he saye wele/ he shall escape
and haue helth. And if he answer and
saye it is iuyll with me/ther is no trust
of amendment. Wherfor a wolf which was a leche gre
tely nampd had a syke person in cure and daylye gaue
hym good hope of amendment. The soye knowing the
betewe of Darwayne and intending to begyle the wolf
he went to vpsite the pacyent and bare with him a bñ
che of Darwayne and inquirid how it stode with him.
To whome the syke answerde and sayde. ful hardlye
and full syke I am. The soye beyng sure that he shuld
dye departyd strayghte fro the pacyent and went to the
wolf that had hym in cure and askyd of hym howe he
thowghte be by the syke persone. Wherhir he shulde ly
ue or dye, To whome the wolf answerde and sayde y
he shulde soone be curyd and helyd of his disease. For
he is in amendinge quod the wolf as I consydre by mo
cyon of his pulse and also by his vryne. The soye smy
lyd and sayde. Leche thou arte begyld/ and knowest
not the crafte of medecyne/for he may not escape by any
meane/for the sentence of deth is geuyn to hym. The
wolf sayde contrarpe/and thus they varyed and stry
uyd togider in presence of many personys and sayde gre
te pleggis and waiers. vppon the prof of the trowth of
the mater. But breuely to tell. The man dyed and de
partyd from the worlde within the space of. iij. dayes/
and the wolf was confusyd and lost his waiers and al
his goode/and Remaynyd in greate pouertye & sayde.

Waiers to laye of thinges vnknowe
Is no wysdome/ but madnesse I trowe.

Uherfore beware and bynde not thy self to tho thing
gis that thou knowist not . Nor speke thou not
but that thou arte sure of that thou be not discey
ued. For Socrates saith / ther was oon that askyd how
he myght best saye Trowth. And he answerde & sayde
Gf thou saye nothinge but that thou knowist for cer
tayne. Thā shalt thou nat lye. And as yphilosofre saith
Gf thou fere to speke that thou shalt repent / bettyr it is
euyr to be styll. But manyon wyll defende ther sayngis
be they good or euyl / to ther power and fall at stryf &
debate with enery persone and neuir be in reste. Where
of ther is a tale that a woman which was dysyd and
acustomyd to stryue / walkyd by the sylde withe her
husbonde / and he sayde the sylde was mowe downe / &
she sayd it was shorn. And so they multiplyed so ma
ny wordis that at the laste her husbonde all to coryed
her. But she wold not be styll / but sayd it was clyppid
with sherys. Wherefore in a greate angir he cut owt her
tonge. And whan she myght nomore speke. She made
sygnes with her fyngetes lyke sherys meaninge the fil
de was Clypped . A lyke tale is tolde of an othyr wo
man thewich stryuyng with her husbonde sayd that
he was slowse. And he was monyd and greuyd withe
her for her sayng / and bete her greuously / but she wold
not amend her. But came before all her neybowris and
callyd hym so to his rebuke. Wherefore he was replete
with ire and threwe her in to a water and trade on her
and drownyd her. And whan she myght not speke / she
lyft vpp her hondes and made tokynes with her thom
bys as though she kylld lyce . Wherefore it is wyrt
tyng Ecclesiast. pp viii. Many haue fall by the stroke of
sworde / but not lyke to them that haue be destroyd by
the meanys of theyre tongis / and therefore bad speche
is to

is to be receaynyd.

Of a frute callyd Mandragora / and of the
desyrous woman. Dialogo. xxxvi.



I sayth saynt Augustyn super Ge-
nesim Mandragora is of the kynde
of an apple. And of this Apple kynde
he saith some men haue opynyon if it
be receyuyd in mete or drinke. It cau-
sith fecoundite and frutesfulnesse to
them that be barayne. And for thys
grete vertew which she hath. Venus y goddesse of ad-
ultery / which exercised her lechery wih dyuers perso-
nis / went to the mandrake & made her prayer mekelv &
sayde thus / O thoue best and moste frutesfull tre. Loke
vppon me and despyse not my prayers / but graunte
me of thy goodnes to be partetaker of the / that I maye
conceyue chyldren of them that be my lovers / for soth
lye I am barayne and withowte the I may not concey

℞.ii.

ne. Wherefore I pray the to here my peticion / and aske
of me what thou wolte. To whom the mandrake say
de. O howe most Vncleane of all creatures. For both
erthe and the ayre be corrupte and defyl'd of thy syn-
kyng lecherie. But moch more shulde it be infecte / yf
thou myghtst bringe forth lecherous Chyldeyn that
myght beholde the multiplyed and luyng delectable
Goo thou fro me in all hast possible. For euyn now I
am replete tediously and stoppid of the stench of thy
Vncleannes. And so the mandrake expulsyd her owte of
her presence with confusyon to her and sayde.

Put away strompettis that drede for no shame
Talkyng of them shal hurte thy good name

A Or it is wrytten Ecclesi. ix. The speche of an
Vncleane woman and Iupyl disposyd bynnythe
lyke fyre. He that lovith chastite and to kepe hym cleane
owyth not to talke moche with women. Nor gyue an-
dyence vnto them / but put them of / and gyue them no
credence. For it is perylous to the soule. As saynt Be-
come tellyth of a martyr which whan he had overcome
all maner of tourmentys / he was layde in a bedde stra-
wyd full of flowris / where as a strompette was sayre
of bodylye sauoure / whiche Towchyd his flessh / and
mouyd hym to synne. And he hauynge especyall loue to
chastyte and clenness / with his owne teth bote a sondis
his tonge and spet it in her face with bloode and all. In
confusyon of her corruption and mayntenaunce of hys
chastyte. Also a quene of fraunce whan she sawe oon
M. Perotte which was a wyseman and had passingly
sayre hondis she callyd hym to her and sayd. O howe
worthy be these sayre syngers for to towche / and to
fele the secrete partys of the Queene. This heryna-
ge he withdrew his hondis and sayde. Naye ladye
yt shall

It shal not be soo. For and yf my syngers shuld touche
 yow in that maner / and if I shuld kepe them alyte . I
 wold thinke them so vnclene of that towching that I
 wold abhorre to put them vnto my mowth cup: alyte
 wher I lyued.



Of the Rosyer and the Partryche
 Dialogo. xxxii.

In a fertyne herbar ther grew a fayre
 Rosyer replete with swete rosys / it hap
 pyd so that a partrych comynge by and
 beholdinge the rosys despyd greatly to
 haue of them and sayde. O thou beaw-
 tyfull flowre of all flowris graunt me
 of thy Rosys / for I desyre to refreshe my self a while
 in these swete odours. To whom the Rosyer answered
 R.iii.

and sayde. Come to me moſte interly beloved ſuſtyn
take to your pleaſure of the beſte and of the ſapreſte.
And whan the partryche was flowyn ſppon the Roſe
ſper to gadir the roſys / the ſharpe ſpynis and thornis
prykkd his ſete and leggis ſo ſore that gladlye he de-
partyd withowt roſis and ſayde in this wyſe.

The roſis be both ſwete and ſofte.

The thornis be ſharpe and prykketh me ofte.

The Roſer betokenithe the worlde. The roſis

Amonge thornis be worldye rycheſſe / which our
ſauour remembreth in the Euaſgely of Luke / &

ſaynt Gregorſe ſaith in the expoſicion of the ſame.

Who ſhuld beleue me yf I ſhuld be interpretatiō aſſem-
ble rycheſſe to thornis / and eſpecyally for thornis pryk
he and rycheſſe be delectable / and neuertheleſſe they be
Thornis / for be the prykkynge of their inordinate loue
they wounde the mynde of man / and whan they bring
it vnto ſynne it is as a blodye wounde newe ſmyten.

And alſo Bernard ſaith. your rycheſſe be Bayne. For
they promyſe lordſhippe / and cauſe thraldom. They
promyſe ſuretye and bringe in drede. wherof it is wryt-
tyn i. ad Timotheum. vi. They that wyll be made ri-
che / fall in to greute temptacyon and ſnaris of the ſende
and in to dyuerſe vnkylfull deſires vnpromyſable and noy-
hable which bringe men to deth and to perdycon / as he
telleth of Crate Theban a Philoſofre / the which
threwe a greute pece of ſyne golde in to the ſee & ſayd.
Gode ſce me ye wyll delyte you. I drowne you in to
the depe ſee / for ſere that I be not drownd of you. To
the which a lyke example is put of Daynt Gregorſe of
an othyr Philoſofre / whiche bare with hym by the
waye a greute wege of Golde / and in hys mynde reuo-
luyng and conſyderinge that he coude not poſſede ry-
cheſſe

ches and Vertebre togidye . He wylfulle threwe
 frome hym the Golde and sayde thus . O ye Baye
 ne rychesse goo frome / and euer mote ye be farre fro
 me . And therfore couetyse is euil to be dispysyd.



Of a Thorny tre callyd Rampnus and of
 the wyfde gote. Dialogo. xxxiii.

IAppe sayth / Rampnus ys a whyte
 thorn or a thornye tree. Saynt Au-
 gustyn sayth in the Glose vppon the
 Psalter that Ran. pnus ys a kynde
 of Thornis most thicke / the which in
 his ete is fayre & softe / whan he is
 yonge / but in processe he waxith thorny & ful of spynys

The wyldē gote went to this tre whyle it was in ethe
both yonge and tendir and fedde hym self therof sobry-
lye and swetelye. After a whyle this wyldē gote remem-
bringe of the swete relecte of this tre. Returnyd agayne
to hym wyllynge to ete of him as she had doone before
tymes. But this tre was than replete wiche thornys
whiche were indurate and harde/that whan this goote
tastyd and gnewe of them/they were infixed and stak
faste in her throte/and in the palate of her mouth and
greuyd her sore. This beste for angur she and greate
payne and for tourmentis that she suffierde cursid thys
tre and sayde in this wyse.

Cursyd wretche thy begynnynge was goode.
Now art thou alterde in to a wykked moode.

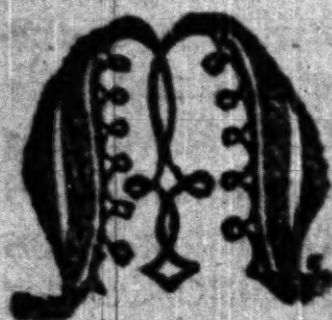
Somanyon makyth a good begynnynge / but they
bringe it to no goode endynge. wherfor they indu-
ce malediccyon vpon them self / as Jerome sayth. In a
Cristen man a good endynge is lawdis and comended
more than a goode begynnynge. For Pawle began iust
and endyd wel / Otherwhile the begynnynge is lawdyd/
and the endynge is dampnyd / as Ihsidor sayth. The ende
is euyl to be sowghte in the lyfe of man. For God behol-
dith not what we haue be. But in oure laste endynge
what we be. And Cipriane sayth. After his laste ende
euery man shalbe sauyd or dampnyd. Ther was some-
tyme a knyghte wyllynge to entryn to relygion atten-
dinge the greate offencis and paynys that he had doon
with his tonge. wherfore he sente his seruaunte vnto y
abbot to shewe him his purpose / and also to saye to him
that he was mute & redye to be obedyent in euery thing
And he was receyvyd there / and they beleuyd that he
cowde not speke. And whan he had continuyd ther and
greatly profytyd / the abbotte led him to an oth^r knyght
that

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þe laborid in extremyd. And whan this knyght sawe
him greatly trowblyd in his departinge from þe worlde
he wepte hugelye. And whan they were departyd from
the knyght / ther came an othir knyght and met with
that same abbot and made faithful promysse to hym þe
as sone as he myght have oportunitie he wolde entye
to religyon. And so he went forth before them. And as
he went ouir a brygge he slode and fell inne / and was
drownyd. And the othir knyght goynge with the abbot
sawe the soule of the drownyd knyght boyn vpp to
heuyne with Angellys in lykenesse of a monke. where
of he lawghid and reioycyd greatly. And the abbot ad
wyrp hym and commaundid him in the vertewe of obe
dience þe þe myght speke / he shuld tell why he law
ghid so. And he answerde and sayde . Thou hast doone
vyl to cause me speke agayne my wyl. And forthwith
he tolde the abbot lyke as he had sene . & þe abbot whan
he hard his saynges / he fell downe prostrate before the
knyght & he toke him curteisly & prayde hi to include hi
that he myght obserue and kepe his purpose.



**Of a tre callyd Myrtus and of the syke woman
Dialogo. xxxiii.**



Myrtus after the opinion of Hyppocrate ethi-
mologiarum. p. vii. is a tree namyd of
the see / for that cause that it growith
on the se bankys moche. Therefore of
lechis in bokys of lechecraft they be
callyd myrene / and this tre is apte to
women in many necessiteys / as they wyte / wherfore
ther was a syke woman which had spent and consu-
myd all her goodis in lechis and medecynes / and cowde
fynde no remedye / and at last she went to the see & foun-
de this Myrte in the see bankys to the whiche she ma-
de her prayers and sayde. O thou fayre tre haue mer-
cy of me / and graunte to me vnfortunable creature oon
of thy braunchis that I may cure me / and put away
myn infirmyte. To whom this Myrte answerde and
sayde. If I gyue to the parte of me what rewarde shal
I haue. To whom she sayde. Golde and syluer haue I
noon / for I haue consumyd all my goodis in this disease
But this I promyse to Godde and to the / that in my
prayers I shal euer haue the in remembraunce / and of
suche goodis as God shall sende me here after I shall
departe with the. Quod the Myrte thou hast promys-
sed me a greate rewarde if thou wylte pray for me to
God almyghty. Therefore come to me and take what
the lykith / and gyue me noon other goode / but oonly
kepe thy promesse / and also he sayde.

To gyue them and helpe them that for vs wil praye
We be all bounde and not to saye Naye.

In the

A lykewyse we owe to doo to the seruantes of
G almyghty God/ that they maye praye for vs
to hym. for holy prayers maye obtayne what
they wyll of our Lorde as saith the glose. Drysons and
prayers defendith vs from the Ire of God as a boklee
defendith the bodye fro strokys . And Origene saith
Don godeman preuaylyth more in prayinge than ma-
ny synners in fightynge/as it is exemplyfied . Exodi.
vii. Whan Moyses was in deserte with the children
of Israel. A kynge callyd Amalech faught with him.
And whan Moyses sawe his aduersary preuayle/and
he shulde haue be ouercome/he made recourse vnto his
prayers / and lyfte vpe his hondes vnto heuyn and
prayde/and then his people hadde the bettyr. And whā
he secid and layde downe his hondes/his enmyes had
the bettyr. The handis of Moyses were ponderows/ &
weke/and he myght not longe holde them vpe. wher
fore as it is wyttyng. ii. men Aaron & Ur/and one of them
went to the right arm . An othir to the lefte arm of
Moyses/and sustaynyd them/that they were styll ere
ate vnto the tyme theyr enmyes fledde and durst no
lenger byde. Wherby it aperith that prayer causith
Victorie in batell bodylye apparent. It is redde in histo-
ris transmarinis. That whan Godfray of Bolayne/
and his lordis were in the sege of Antioche/ and Carbe-
ta Prynce of Cheualrye of the kynge of Perce/ with a
greate multitude of Turkyes and Sarazynes had layde
them rownde aboute. Thei were so sore afflicte withe
hongre & thurst/that they had nothinge to ete/ & ther
horsys for great hōgre ete y barkis of treys/ & whā thei
had made ther prayers to God/thei cam out manly a-
gayn the Turkis redy to iubarde ther luyis/ & god sent
vpon them/ & vpon their horsis a Delestrall dewe. By
L.ii.

the sweetnesse of the which both they and theyre horsis
were so fortified and refreshid by the space of thre days
that they overcame the sarazynes and put the to flighte
and toke many of them/and ther goodes. wherby it ape
rith howe preualent prayer is/whā it is prosperyd with
denocyon and sweettences.



C. Of the hyghe Cedre tre.
Dialogo. xxxv.



Cedre tre hyghe and apparenthe was
plantyd in a mowntayne which shew
wed aboue all othir plesant lye/in so
moche that manyon went vpp to se
it/and of that sight they were great
ly cherisid. And commandid it withe
great commendacyon. Wherfore this

Cedre

Cedre magnified her self inwardly and sayd within
her self. I am gretly spokyn of / and lawdid of euery ma
for my lawdable beawte which is worthy to be lawdyd
But I trowe that if the smale plantis and treys that
be grene and growe rownde abowt me / were cut down
or pluckyd vpppe I shulde apere moste goodely and lae
ge withowt comparyson. Therfor me thinkith it most
sure to mayme them / or sell them downe be tymes / or
they ascend to highe / that they take not awaye my wor
shyppe nor appayre it. And thus sayinge she cawsid all
the yonge plantys and treys that grewe abowte her to
be cut downe / and pluckyd vpppe by the rote. Wherfore
she aperyd nakyd and bare and within fewe dayes a
greate wynde blew fro the mowntaynes & the prowde
Cedre was Turuate and ouerthrowe / and pluckyd vp
by the Roote. And than she spake and sayde with grete
heuynesse.

They that be rulers map nothinge auayle.

If they that be vnder of helpe doth them fayne

But manyon wyl not beleue that / But rather couet
them self oonly to apere worshypfull / and to de
stroye other that be vnder. As it is exemplyfyed / howe
the olyue and the greate risshe stryuyd togider and the
olyue sayde to the risshe. Thou art but an vnprofitable
wretche / But I am preualent / for I mynistre oyle vnto
the helpe of man. To whom the riche answerde and
sayde. Thou shalt see anon of what profyt I am / and
sodeynly she was blowyn with a great wynde / frome
oon waye to an othir / and as the wynde chawngyd soo
she bowyd / and had no harm. And than she sayde to the
olyue. More auaylyth wekenesse with mekenesse / then
strength with pryde. A chyld whan he is born geuyth
vs exemple of humylyte / for he is born to lyue lyke a

Deafte crokyd and on all fowre / for as Dauid sayth. He is comparyd vnto bestis inspyente and made lyke vnto them / and also he is born wepinge and not lawghinge, as it is wrytten Sapience. vii. The first voyce of all I haue shewyd in wepinge. And saynt Augustyn saith in his booke de Ciuitate Dei. A chyld whan he is born beginnith with wepinge. Not knowinge what hurte he shall suffre. A sonly zoroastes lawghid whā he was born / and neuerthelesse his lawghing profited him but lytel. For he was the first inuentoure and begynner of art magyk / and wycheecraft / and he was a kynge callyd kynge of Bactryans / but notwithston dinge he was slayne of the kynge of Assyrie that was callyd Nynus. Saynt Johan also saith that owre Lord weppyd whan he Rysyd Lazar / and the chiefe cause of his wepinge was for that he was in maner constrainyd for the gostely helth of dyuers personys to call vpon his moost tenderly belouyd frende vnto this troublous and mortall lyfe. Wherfor as solinus saith. A custome hath continuyd amonge certayn people / and yit it continueth. That whan a chyld is born / the fader and moder of it make greate lamentacyon and mournige. And whan it is dede / it is brought to the graue withe greate myrth and gladnesse.

Of twayn dyuerse treys. Dialogo. xxxvi.

TWeyn twayn grewe nygh togider vpon an hyl syde. Of the which oon was fayre and goodely in apparence / and fresshly leayd and frutefull. The othir was olde and vntomlye to beholde. To theis tway treys came moche people / and seynge the greate dissymilitude betwene them. They sayde



sayde. It were rightfull and wel doon to smyte down &
fowle tre thewhich so gretly defacyth and apeyrith the
beaute of the other tre. And whan they wolde haue
smytte it down. The tre spake to them and sayde. O ye
wise men/it is wrytten in the lawe/ Leuitici. xix. Judge
thow rightfully to thy Neybowre. for whan our lord
by his power went agayne Sodome to Judge the wy-
ked men and synners of that contre/he sayd Vnto Abra-
ham. Gene. x. viii. The clamowre of Sodome is great-
ly multiplyed I shall descende & beholde whedyr they
haue fulfyllid in dede the clamowre that hath come to
me. as who sayth. Gye not alwaye credence to wy-
kyd talis or euer ye be assuryd of the prose. Therefore a
iuge maye not punysh synne/But oonly that is openlye
known. Wherof hit is wrytten Iohannes octauo.
That oure Lorde sayde Vnto the woman that was
accusyd in adulterpe. Roman hathe condempnyd
the woman / and she answerde and sayde thus.

Roman goode Lorde. And our Lorde sayde. No: I shal
condempne the. Therefore dampne me not tell ye haue
prouyd of my frewte. For our sauour sayth. Mat. vii
By theyr frewtys ye shall knowe them. The people
stode styll herynge thys/ and assayde of the frewte. And
whan they hadde tastyd of the same tre/ and founde no
good relecte in the frewte therof. They despyrde both y
tee and the frewt/ and made a prose of the fowle treys
frewte. and they founde it sweetely sauourid and dely
tyouslye relectyd. and all thei togider gaue laude to God
and commendid the frewte and sayde.

Science and wisdom it is veray dede.

To make a dewe prose/ or the sentence procede.

Sydore saith. Condempne no man before he be
I iugyd. fyrst proue and then iuge/ for thou arte
bounde to knowe the trowth or thou gyue sen
tence. and Gregory sayth. He that dampnithe a iuste
man/ sleyth the man lyuynge. and he that intendith to
saue the wyched man/ besiethe hym self to quykyn the
dede/ a iuge shuld neuyr proferre any sentence in ire nor
withowte grete exaninacyon. For it is wyttyn Pro
uerbi. xvi. vii. Gre hath no merce/ wherof Dalery tellith
in his sixte boke. Cap. ii. That kynge Philippe/ whan
he was in ebriate & replete with wyne/ he gaue a wron
ge sentence againe a widowe/ and she cam to hym & sayd
she apelyd fro Philippe In sobre vnto Philippe sobre.
and whan he had digestyd that wyne he rouokyd his
sentence/ a lyke tale is tolde of a synfull woman / the
which was cruelly iugid of Tholome kynge of egypte.
and she withowte fere or drede appelyd vnto the beny
gnyte of the same kynge. Which he consyderinge aftir
warde reuokyd his sentence/ and sayde/ that the benyg
nyte and me

wyfe and mekenesse of hym be very lare / with to ouer
 come all his iugement that procedid of cruelte.



Of the Dolphin and the Ele.
Dialogo. xxxviii.

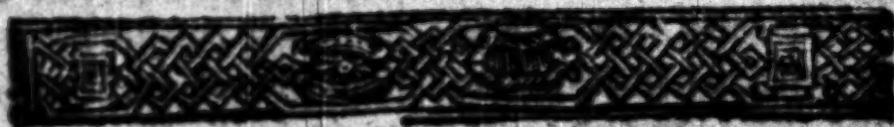
Dolphinus is a fiffh of the which Isidor
 re wrytteth Ethimologiar. vii. where
 he sayth that Dolphyns haue this cu
 stome that they folowe the voyce of
 man. Or vnto the noyse of a symphany
 they wyll lyghtly come togider. No
 thinge in the see is more swyfte. for
 oftentimes they ouertake shyppes saylunge and ouer
 passe them. whan they play in the floodes & leape and
 make greate labowre in the wawes of the see. They si
 gnyfie greate tempestes. These be callyd properly sy
 mones. It is also the dolphyns kynde with sharpe puc
 M

hys in his backe to ste crocodylles / tynnyng the softe
belyes of them. Ther was a fertyne dolphyn in the
see that founde an Ele/amonge the flobes/and stoppid
her passage and pursewyd after her. And whan he had
takyn her of tyn tymes he cowde not kepe her/ she was
so slyppre/that euyr she escapid. wherof the Dolphyn
was greatly soze. The Ele wyllynge to mocke the
Dolphyn and to escape from him / she spake sotelly to
hym and sayde. O thou merueylous Dolphyn I sorrow
hugely for the. for thy labowre is great to swym thus
after me/and thy harte is not mery. But thou labow
rest in vayne/for thou shalt neuer take me/in the dep
nesse of the watyr. But goo with me into the mydde/ &
in to the depe grownde/and thou shalt haue me at thy
wyll. This dolphyn was folyssh and had loste his wyt
te/for angyr and gulositye/and swam after the ele a gre
te pace/intendinge to destroye her. The Ele brought
the dolphyn vnto shalowe watrys and sprange in to y
mydde/and sayde to the dolphyn/come to me for the roo
tye of the erbe shal let my passage/and thou mayst
satisfye thy appetite of me. The Dolphyn made a grete
lepe to catche the ele. But she luryd vnder the mydde
and the Dolphyn stak fast in the myre. And within a
whyle ther cam a fysher and smote throwe the Dol
phyn and sayde.

He that hath affeccion with his enmye to goo
his hurte is to be dowbtyd of his mortall foo.

Beware & despyse therfor not thy enmye though
he be not myghtye/But trust hym not/and bewa
re that he deceyue the not/for Seneca sayth. A weke e
nmye it is wysdome to drede/it is tolde in the morall
sore of philosophers that perces kynge of Mede / ordeyn
ed a grete batell agayn the Grekes / and gadrid an
hoste

hoste innumerable . wherfore some of his sayde vnto
hym. The Grekes shall neuer abyde the hardshyp of
thy grete hoste / but they shall turn ther backs as so-
ne as eue they here of thy comyng / an othir of his ser-
uauntes sayde vnto hym. It is to be drede that the kyng
shall fynde cytys and townys deserte and voyde of in-
habitauntes / and therfore he shall not mowe shew the
grete strength of his people. The thrid also sayde to
the kyng. The see is to narrow for the shippes. The castel
lys to lytell for the knyghtes . The felde is not large
enough for the souldiers. The shype very scante to the
crowes of the innumerable multitude of the men.
And whyll that they steeryd the kyng in this wyse / and
fortified hym with grete wordis and estymacion of
invincible power / and despised ther enemyes Dama-
chus the philosofre sayde to the kyng. This grete
multitude of people that pleaseth the . Is to be drede
of the. For it is very trewe / that a grete multitude of
people can neuer be well ruled. And that thinge which
cannot be well ruled maye not continewe / and therfore
ther is nothing so grete but it perissheth. And euen so it
happeth as this Philosofre Damachus had before
sayde . For that grete ppyssawnce of people / thin-
kinge them self in sauetie / for lakke of gydyinge /
and providence was sounfright and overthrowe / of but
a fewe of wate persons / and wyselye ordred by grete
polycie and wysdome.



Of the Harmayde and the Lechoure.
Dialoge. xxxviii.



Siren is a monstre of the see/and in owar tong
 it is callyd a Harmayde. For fro the nauyl
 Upwarde it is a fayre mayde. And fro thens
 downwarde it is a fiffh. This monstre sin-
 geth so sweetely oftentimes that for the gre-
 te sweetnesse of her songe. Shipmen forgete
 them self many tymes/and let theyr shippis be vnguidid
 and fall in slepe/and therfore manyon of them peryshe.
 A certayn man vncleue myndyd and lecherowsly dispo-
 lyd saylinge by the see coostes/espyed this Syren most
 fayre and couetyd her and stered her to lecherpe. This
 monstre sange merylye and made noyse euer the longer
 the swetter/and ordeynyd her self redy to disceyue this
 lecherows man and sayd to him. Als I conside thy lo-
 ue is greate to me. Wherfore if thou wilt haue thi desi-
 re of me/descende and come to me in to the floodes/ and
 at thyn owne wyll my bodye shall be redy. This man
 was so sore brent and inflamyd with lecherows desire
 that he

that he utterly forgate his owne wels and toke no cu-
re of hym self/But madlye lepte in to the see/ & destroyd
hym self. And she swam forth in to the see as she was
wonde to doo/and sayde.

A man that to woman his credence wyll geue.

Ordainyth a snare him selfe to myscheue.

Wherfore vncleyn men owe to be ware/that thei pe-
riss not throughe the beawte of woman / for that
hath causyd manyon to peryshe/as it is wyrttyen Ecce-
lesiasti. ix. Wherfore the wyseman geuyth holsome coun-
sell and saith in that same place. Coueyte thou no bya-
gyn that thou be not flaudrid in the beawte of her.
for the holy man Job this consydering sayd. Job. xxxi
I haue made conuenaunt with myn eyen that I shalde
not thinke on a mayden. Wherfore Barnarde sayth.

The beawte of a woman is lyke a popsond acowe that
woundith the soule and puttith in Venyme. wherfore
whan Pares had takyn Elayne to his wyfe/dyuers of
the filosofes came to see her/and whan they saw her
greate beawte/they couerpd ther Jen and sayde. flee
we flee we. for truly it noyeth more to the soule/to be
holde a fayre woman than a fowle. As oon reherstith &
tellyth that a filosofre callyd democritus/put out his
owne Jen. And as these other filosofes shewe. he did
it for thre dyuerse causes. The first cause was/for his
sight lettyd hym from his inwarde goode meditacyons
The secounde for he was impacient to see wretchis &
synners flowre in greate prosperite. The thyrde for he
coude not loke on women/with owte concupiscens and
inordynate desyre. And therfor the sight of y^e Jen owith
to be kepte cleene/that the soule may be preseruyd from
synfull affeccyon and corrupcyon.



Of a glotonous fyssh or Beeste callyd Ven-
ter Marinus. Dialogo. p. xxiij.



Enter Marinus. Is a beeste of the see
whiche sechith his meate both in the
watyr and in the londe/ and also draw-
nyth hym self in the warps of the see
lyke a fyssh/ and goith on the dize lon-
de lyke a beaste. Don of these vppon a
tyme/ whan he had fownde mete of the watyr/ he ete it
on the londe/ for cause that watyr beastes shulde notte
ete wiche hym/ an othertyme whā he had takyn mete on
the londe. he ete it in the watyr that it shulde not be
takyn from hym by the beastes of the londe. And thus
he continued and never departyd of his mete to eny that
askyd parte/ but lyke an insatiabie gloton kepte all to
hym self. wherfore he was odious and hatefull to all
othir beastes and fyshes. The tyme of age and of afflic-
cyon came on hym/ and he was both olde and impotent
in somoch

In someche that he myght not swym / nor laboure by y
see nor goe on the sonde. Wherefore he was very nedy &
honger and constaynyd with grete poverte to aske his
leuyng for a lympe. But for asmoche as he newy ga
ne of his own to othir whan he had plenty. Noon wol
be departe with hym in his necessite. And therfor he ma
be grete hevynesse and sayde.

Seke for helpe bitterly he shal & seldom speke.

That to noon other wil helpe at ther neede.

MAny such theere be / that wyll nothynge departe
withall for couetyse and gulosyte / dredynge that
they shall lacke sustynauce and temperall goodis .
But as saynt Gregory saith . worldly substance is
multiplied and increased whan it is distribute to the po
ver people. And also he sayth. He that geuyth almesse.
Receywith more than he geuyth. And also it is wytten
Proverbs. xxi. viii. He that geuyth to the nedy / shall not
be nedy. And he that despiseth the asker shall be indis
gent. whan a certayne persone had prechid the Gospel
Upon a tyme at saynte Wyctowris . The monkys of
the same place askyd of hym why they were poorer in
goodis / and more greuously indettyd / than they were
wonde to be / and notwithstandinge they leuyd more
spacyngs / and there rentis and luynde were increa
sed. To whome he answerde and sayde that they some
tyme had a proctoure in ther hous which ordeyned th
all thynge nedefull. But he sawe he was iniustely ex
pulld owte of the abbay with his felowe. For that tyme
ther might no plenty growe / tyll he were tenokyd &
calld home agayne / & his name was dabitur vobis / y
was goon with his felow calld date. But & if thei wol
be kepe theyre custonable hospytalyte / as they hadde
before vsyd . he shoulde retourne agayne and brynge

with him greate haboundance and plente / saynge our
 Lorde Jesu / Geue ye and it shall be geuyn vnto yow.
 Luce septo.



Of a ffisher and of .v. ffishys.
 Dialogo. pl.

Ffishes. v. callyd dentales / pong sat
 and lustye swam in the see floodes.
 But a ffisher compnge bye and se-
 ynge them cast his nettis and ordy-
 ned to them. These ffishes seynge
 that sayd. Gode it is that we stron-
 glye swym togider / and breke the
 nettis / that they neuer shall dysceyue fyssh more / for we
 be stronge and we may vpolently perfourme owre in-
 tent / by the Reason of owre great myght and strength.
 In the depnesse of the watyr laye an olde ffish and a wi-
 se callyd a stourgy. And whan he had harde all this /
 he rose

he rose vpp and went to these yonge fysshes and sayde
Children your thoughte is but foly. I counsell you yf
ye loue your helth to eschewe the nettis/or elles ye shal
make greate mourninge and heuynesse whan ye be takyn
in them and be in danger and not escape. These fis-
shes whiche were yonge and lustye trustinge to them
self and despisinge the holssome counsell of ther senyours
hopnyd ther strength this togider and swam in to the
nettis trustinge to disruppe them and breke them. But
the nettis mollifyed themselves that the stroke of them
myght not preuayle/and so they were takyn/and after
warde they weppid and made greate lamentation and
sayde.

Good it is alway counsell to haue.

Of such as be wise/that from perill may saue.

Wherfore I aduise every man to attende to the coun-
sel of them that be sadde/and wise/and not to the
Counsell of yongmen and folys. For folys louith folye
and all ther counsell agreyth to the same/yongmen ha-
ue no betray type reason/and they loue tho thinges that
longe to yowth/ & they be aplyable vnto them/as saith
Job. xii. In agid folke is wysdome / and in longe tyme
greate prudence. Wherfore it is commaundid Ecclesi.
The narracion of senyours let not passe the. For they
haue lernyd of ther fadirs before tyme/as Cullye saith
de senectute. Greate thinges be not gidyd be strength/
or swyftnes/ or swyftnes of the bodye / but by counsell
Maturite and sence. Gyueris of goode counsell doo
more then othir/for they be lyke vnto gouernours in a
shippe. Wherfore Philosophers preuayled in greate ba-
tells by ther greate counsell/rathir then princes with
all ther hartys and strength/as it is sayde prouerbio.
xxiii. Batell is begon with preordinance and disposy-

cyon / and ther shall be helth as is goode counsell. Ther
 fore Alexander optaynyd and had victorie / for he guyd
 byd his oste by counsell / as saith Pompeyus Trogus
 lib2o tercio. Alexander whan he shulde goo to a iubar
 Sows batell. He chose no yonge men to goo with him /
 But olde men & wise / especyally of his counsell / & such as
 had bene in counsell with his fader & in seruyce with hi
 before tyme / y not only knyghtes but maisters of kny
 ghtes they were acountyd. & of his othir seruatis ther
 went noon with him vnder the age of .lx. yeris . And
 contrary was of the oste of darie / and therfore Alexan
 der was victoriows / and Darius was dicte and ouer
 come / and so it aperith that goode counsell gretely pre
 waylyth.



Of a see wolf callyd Luopus / and a serpent
 callyd Basiliscus.

Dialogo.

pli.

The sea

The see wolfe callyd *Lucpna* hath in his right
cheke a spyne or a bone lyke to a crosse. And yf
thow seke diligentlpe/thow shalt fynde it.
Take it and wrappe it in a linnen cloth / and
bere it with the/and thow shalt not be takyn
of thyn enymyes/and yf thow be takyn they shall not
be takyn of thyn enymyes/and yf thowe be takyn they
shall not longe kepe the/and it is sayde that this hath
bene osten prouyd. Ther is a serpent callyd *Basilis-*
cus after the langage of Greke. In Latyn hit is callyd
Regulus/for a smoothe as it is kynge of all serpentis/as
wytteth *Hysidore*. And in englyssh some folke callyth it
a *Dokatrice*. All serpentis seynge hym be ferefull/and
flee fro hym/for with his smellynge he sleyth them.
With his bryth also/and with his loke he destroyeth al
thinge that berithe lyfe. For the syght of him harmeles
no byrde can escape. And though he be farre frome
hym/she is deuowid and brent with his mowth. Not
withstandinge a wespe ouercomith him. Therfor men
bere these wesps vnto the caups wher as these serpentis
lurketh/for almyghty God left nothyng without
remedye. This serpent *Basiliscus* seynge the wespe
sleyth/whome *Austela* callyd in Englyssh a wespe
parswich and kyllyth. And this *Austela* is but a ly-
tell beste of half a fote longe and spottyd with the whyte
spottis. These serpentis *Reguly* be scorpyons haupng
ther beyng there dygnesse is. And whan they come to
watyr they brede. *Hydrophodos* and *Lymphaticos*/for
they Antopycate and poyson the watyr and cause the
to be dedly noyhable to man. This *regul* also is callyd
Sibilis of many folk/for with his hyssing somtyme oftyn
he sleith or euir he bite or styng. th *Hiberto* writith of hi
Hysidore. lib. vii. ca. iiii. but *Pliny*. lib. viii. ca. xvi. sayth.

cyon/and ther shall be helth as is goode counsell. Ther
 fore Alexander optaynyd and had victorie/for he guyd
 by his oste by counsell/as saith Pompeyus Trogus
 lib2o tercio. Alexander whan he shulde goo to a iubar
 bows battell. he chose no yonge men to goo with hym/
 but olde men & wise/espely of his counsell/asuch as
 had bene in counsell with his fader & in seruyce with hi
 before tyme/y not oonly knyghtes but maisters of kny
 ghtes they were acountyd. & of his othir seruatis ther
 went noon with him vnder the age of .lx. yeris. And
 contrary was of the oste of darre/and therfore Alexan
 der was victoriows/and Darius was dicte and ouer
 come/and so it aperith that goode counsell gretely pre
 uaylyth.



Of a see wolf callyd Lucrus/and a serpent
 callyd Basiliscus.

Dialogo.

pli.

The see

The see wolfe callyd *Lycus* hath in his right
cheke a spyne or a bone lyke to a crosse. And yf
thow seke diligentlpe/thow shalt fynde it.
Take it and wrappe it in a linnen cloth / and
bere it with the/and thow shalt not be takyn
of thyn enmyes/and yf thow be takyn they shall not
be takyn of thyn enmyes/and yf thowe be takyn they
shall not longe kepe the/and it is sayde that this hath
bene oftyn prouyd. Ther is a serpent callyd *Basylis-*
cus aftr the langage of Greke. In Latyn hit is callyd
Regulus/for asmoche as it is kynge of all serpentis/as
wytteyth *Isidore*. And in englyssh some folke callyth it
a *Dokatrice*. All serpentis seynge hym be feresull/and
flee fro hym/for with his smellynge he sleyth them.
With his bryth also/and with his loke he destroyeth al
thinge that berithe lyfe. For the syght of him harmeles
no byrde can escape. And though he be farre frome
hym/she is deuowid and brent with his mowth. Not
withstandinge a wespe ouercomith him. Therfor men
bere these wesps vnto the caups where as these serpen
tis luekyth/for almyghty God left nothinge without
remedye. This serpent *Basyliscus* seynge the wespe
sleyth/whome *Mustela* callyd in Englyssh a wespe
parwith and kyllyth. And this *Mustela* is but a ly
tell beste of half a fote longe and spottyd with the whyte
spottis. These serpentis *Reguly* be scorpyons haung
ther beynge there dygnesse is. And whan they come to
watyr they brede. *Hydrophodas* and *Lymphaticos*/for
they Antopicate and payson the watyr and cause the
to be dedly noyhabill to man. This *regulus* also is callyd
scibilis of many folk/for with his hyssing somtyme oftyn
he sleith or euir he bite or styng. th^e *Isidoro* writith of hi
Isidore. lib. vii. ca. iiii. but *Pliny*. lib. viii. ca. xxi. sayth.

Bridge the hesperis Ethiopis is a well. Which is sup-
posed to be the hede of Nyle/nygh vnto the which is a
wyld beast or serpent callyd Jacoblephas / but lytel
of bodye / slowe in all his membris / beringe a greuous
hede / which continually is lokynge downwarde to the
erthe. Or elles he shulde be destruccyon of all man kyn
be. For all men that shulde beholde the eyen of him shul
be drey. Of equall strength is this serpent of the Gasylis
ke or Cokatrice / and he is bred in a prouynce callyd co-
ronea / and his bodye conteynith in length .xii. syngers
longe / and he goyth with a whyte spotte on his hede / &
he hath a crown on his hede or a combe. With his hyf-
syng he putteth all serpentis to flyghte / and he wrap-
pyth not his bodye in many foldyngis / but he is erecte
and hygh in goynge / he dryeth vyppre frute treys / & bren-
nith and epyurith herbis / not oonly in towchinge / but al-
so withe his blaste and hyssynge he corruptith and des-
troyeth all thinge lyinge rownde aboute him. He is al-
so of so greete benymospte and pernycyon that he des-
troyeth and slepyth them that towche him / with pole or
shafte be it neuer so longe withowt tarynge / Mustela
destroyeth this serpent and overcomith him. For to god
it pleasith to ordeyne all thinge with remedye and euery
creature to haue his peere. And also the deth of this ser-
pent causyd by the wesyll is also the deth of the wesyll
and that causith the greete fienche of the serpent. And
this is very trowth but yf this lytyll mustele this we-
sill be defensyd with ferycacyon and rubbynge of rewe / &
sedynge of the same erbe / which mervelously defendith
fro popsonde sauoures as saith Aristotle and also auya-
senne. first therfore this lytyll wesyll goyth and etith
of this erbe rewe / though that it be bettyr. And so by
vertewe of the iuse of this byttis erbe / she goith boldely
agayn

agayne her enemye & ouercomith hi. & though this ser-
pent basyliscus be venymous without remedye whyl
he is leuyng neuerthelesse whan he is brent in to asphis
he lesyth the malyce of his venyme / and the asphis of
him be thought profitable in the operacyōs of askympe
and especyally in transmutacyōs of metallys. This
sarpent basyliscus went vnto the see syde in the habyte
of a monke lyke as he had bene a relygyous man / and
tallyd vnto him this forsayde see wolf or lucc and sayd.
O brodyr for a smoch as thow arte signyd with the si-
gne of the crosse I am assuryd that thow art a perfight
Cristen man. Therfor com to me for I desyre to be les-
nyd of the crystis faith. And to be crystened / that I may
escape the dredefull iugement of God / and to haue fruyt
yon of euerlastinge ioye. This lucius beholdinge thys
serpent and knowinge him spake vnto him and sayde.
O thow false ppocryte. A cowle makith not a monke.
Nor clothis of relygion make nat a Relygyoⁿ mā / but
betterwe and Relygyous conuersacyon. Thy wordys
be wycked and dowble / for thow intendist not to be crys-
tened of me / but rather thow thinky st to disceyue me &
to poyson me / and therfore I wyl not here y / And thys
fisch immediatly conuerd hym self in the watyr & swa
fouth and left y serpent with confusyon and sayde.

A false ppocryte full of pompe and pryde.

So curr subtyll all betterwe layde a syde.

Of all suche owe sawowz commaundich vs to be
ware saynge. Mat. vii. be ye ware of them y com-
to yow in their clothinge lyke shepe / for inwardly thei
be woluis rapawnte / of y which Isidor spekith & saith
ppocrytes be very bad inwardlye and in thinges secrete
And openly in thinges apparent they shewe them self
to be veray goode. To such it is conueniently sayde by

Bridge the hesperis Ethiopis is a well. which is sup-
posed to be the hede of Nyle/nygh vnto the which is a
wyld beast or serpent callid Jacoblephas / but lytel
of bodye / slowe in all his membris / beringe a greuous
hede / which continuallie is lokynge downwarde to the
erthe. Or elles he shulde be destruccyon of all man kyn
de. for all men that shulde beholde the eyen of him shul
de dye. Of equal strength is this serpent of the basylis
ke or Cokatrice / and he is bred in a prouynce callid co-
ronca / and his bodye containith in length. xii. syngetes
longe / and he goyth with a whyte spotte on his hede / &
he hath a crown on his hede or a combe. With his hye
synge he putteth all serpentis to flyghte / and he wrap-
pyth not his bodye in many foldynge / but he is erecte
and hygh in goynge / he dryeth vyper frute treys / & ben-
nith and exurith herbis / not oonly in towchinge / but al
so withe his blaste and hyssynge he corruptith and des-
troyeth all thinge lyinge rounde aboute him. He is al
so of so greate venymospte and pernyccyon that he des-
troyeth and sleyth them that towche him / with pole or
shafte be it neuer so longe withowt tarynge / Muscula
destroyeth this serpent and overcomith him. for to god
it pleasith to ordeyne all thinge with remedye and every
creature to have his peere. And also the deth of this ser-
pent causyd by the wefyll is also the deth of the wefyll
and that causith the greate stench of the serpent. And
this is very trowth but yf this lyttill mustele this we-
fyll be defensyd with freycayon and rubbynge of rewe / &
sedynge of the same erbe / which meruelously defendith
fro poysonde sauours as saith Aristotle and also auy-
cenne. first therfore this lyttill wefyll goyth and etith
of this erbe rewe / though that it be bettyr. And so by
vertue of the iuse of this byttir erbe / she goith boldely
agayn

agaynether enymye & ouercomith hi. & though this ser-
pent basyliscus be denyng without remedye whyl
he is leupng neuerthelesse whan he is brent in to as his
he lesyth the malice of his denyng / and the as his of
him be thought profitable in the operacyōs of alchymye
and especyally in transmutacyōs of metallys. This
sarpen basiliscus went vnto the see syde in the habyte
of a monke lyke as he had bene a relygyous man / and
callyd vnto him this forsayde see wolf or lucc and sayd.
O broder for a smoch as thou arte signyd with the si-
gne of the crosse I am assuryd that thou art a persight
Cristen man. Therfor com to me for I desyre to be let
nyd of the crystis faith. And to be crystened / that I may
escape the dredefull iugement of God / and to haue fruyt
gion of everlastinge ioye. This lucius beholdinge thys
serpen and knowinge him spake vnto him and sayde.
O thou false ppocryte. A cowle makith not a monke.
Nor clothis of relygion make nat a Relygyō mā / but
Vertue and Relygyous conuersacyō. Thy wordys
be wycked and dowble / for thou intendist not to be cry-
stened of me / but rather thou thinkst to disceyue me &
to payson me / and therfore I wyl not here y / And thys
fisch immediatlye coneyd hym self in the watyr & swa-
forth and left y serpent with confusyon and sayde.

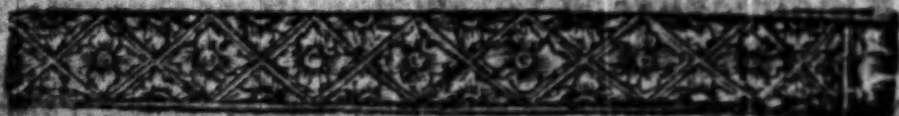
A false ppocryte full of pompe and pryde.

So euyl subtyll a vtterer layde a syde.

Of all suche owr sayowr commaundith vs to be
ware saynge. Mat. vii. Be ye ware of them y con-
teyow in their clothinge lyke shepe / for inwardly they
be woluis rapawnte / of y which Isidor spekith & saith
ppocrytes be very bad inwardlye and in thinges secrete
And openly in thinges apparent they shewe them self
to be veray goode. To such it is conueniently sayde by

R. iii.

the worde of God. Mat. viii. Wo be to youe ye false
 hypocrites / for ye be made lyke vnto white berpellis or
 grays / which apere fayre outwarde / and within thei
 be full of Rotyn bonys / of dede men. And yowe in lyke
 wyse apere outwarde vnto men goode and ryghtwis
 But within ye be replete withe auarice and wyched
 nes. It is redde that whan saynt Hillary was goone
 to dispute agayne heretikes. The Deuyll folowid hym
 in lyknes of a seruaunte / and broughte his Cope afty
 him / and was very seruycehable to him in many othe
 r things. And as it had bene for compassyon he prayde
 saynte Hillary to medle but lytyll watyr with his wy
 ne for cause of his laboure / and he was greable. And af
 tyr that he despyd hym to drinke pure wyne / withowte
 any delay of watyr. And so he did. And then he mouyd
 him to ete flessh / and so he chaunged his penaunce and
 toke him to flessh. And aftirwarde whan they came to
 gider to a town he tolde saynt hylary ther was a Re
 lygious woman despyng to speke with him. And whā
 they had talkyd togider the holy man was infecte with
 concupiscens and sawghte the meanys howe for to fo
 lowe his flesshly appetite. But it was shewyd vnto him
 by the Reuelacyon of God and of saynt Martyne / that
 it was the workynge of the Deuyll. And saynt Mar
 tyne came & expulld hym and shewid him as he was.
 And thus almyghty God delyuerd Hillary from tem
 ptacyon by the greate merites of saynte Martyne



Of the Sturgyon that went to the see.

Dialogo. xlii.

A Sturgyon



Sturgyon great and famousse laye
 in a floode of pade which is in Lom-
 bardye/whō all fisshes of pade wor-
 shiped and dzed, for his great exel-
 lence and strength. Wherfor he was
 lyft vp with in him self, and sayde.
 What is it Baylehabable or worshyp-
 full to me to be associate to fisshes of lowe degre. For
 though they referre to me lawde and honowre/ they be
 of no reputacyon. Better it is to me to goo to the greate
 see/which is so large & spacyous where as be fisshes
 without nōbre & great deluxs of y see/ & diuers oth^r/for
 of the I shal be magnified for my worthinesse/ & I shal
 be very famous emonge them. and thus saynge he de-
 partyd fro the floodes/ & swam to the see. & whyle y he
 was ther & behelde y fisshes so great & fierse he repented
 sore his doyng for y ferefull sight of the. He couetyd gret
 ly to tounh agayn. not knowig what was beste to do for
 y gret surpousnes of y bestes, emōg al oth^r selch^r which

as a beaſte or a fiſh of þe ſame name a ſee calf moſt cruel
and deedeſull came and lokyd vpon this ſturgeon and
ſayde vnto hym. why art not thou ſhante faſter to go a-
monge them þe ſo greate aboue þe / withoute þe lycence
of them. Certaynly thou ſhalt not be vnpunſhed / &
with þe ſame woorde he went to him and deſtroyd hym
and ſayde.

Every man chaſtiſe him ſelf and amende.

By example of him that Dayntye wolde aſcende

Herfore whan any perſone is greate and ſuffici-
Ently honourid in any place. Study he not to a-
pire gretter. Nor to be conuerſant amonge lo-
bis and ſtatis / þe of excellent power / nor aſſociate
him ſelf vnto them. For Seneca ſaith. A ſmall thinge
may not longe ſtonde with a greate. And alſo he ſayth.
A ſhippe is greate in apparence / beyng in the ſloode.
But in þe greate ſee he ſemyth but lityll. The gydyng
þe to ſome ſhippe is greate / to ſome is but ſmal. Ther is
a fable þe whan þe frogge ſawe a great fat ope ſpyng in
þe paſture / ſhe deſirid to be as greate as he. And whan
this frogge had inflate and blowyn her ſelf / as greate
nygh as þe ſkynne wold hold. She aſkyd of her children
if ſhe were not ſo great as þe ope. & they ſayd. Noo. The
frogge ſlew her ſkyn gretter than ſhe did firſt tyme. In-
tending to be as greate as þe ope / & ſo her ſkyn was ouer-
ſtretched & braſt & ſhe dyed / therfore it is not good any
man to erecte or lyfte vp him ſelf more then becomyth
him þe he periſh not as did the frogge. For Iſidore ſaith
All pryde lyeth ſomoch þe lower. Howe moche he deſy-
reth to be high. For why. Augell for pryde was made
a Deuyll / kynge ſawle alſo for the ſame was made a
Demonyak and Nabudonoſor was made lyke a beaſt
and alſo for the ſynne of pryde.



Of a Lampurn and a watyr
beaste callyd Crocodilus.
Dialogo. p. liii.



Marenula as sayth Brito is a fiffh lyk
to an ele. In Englyssh callyd a Lam-
purn. Upon a tyme this Lampurn
fownde the children of a waterbeaste
that is callyd Crokodylus/ which is
lyke vnto a lacerte. And whā she had
beholde them she kyssed them and went forth her waye
This beaste Crocodilus whan he was come agayne
and sawe his children dede/ he was bitterly greued/ and
made sorowe more than can be tolde of/ and disposyd hī
withe all his myghte and power to auenge the deth of
his children. Wherfore he went dayly in habernys &
harneys and laye in a wayte for to sle the Lampurn.
And Upon a tyme he fownde a crevell serpent and a be-
nynow and beleuyd that he had be a Lampurn and

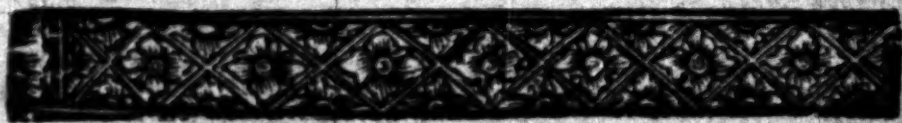
Went agayne hym and sayde. **T**howe cursyd wietche,
Nowe shalt not thowe escape. for thowe slewyste my
Chyldren cruelly withowte cause. Therfore nowe I
shall slee the and destroye the. To whom this Serpent
answerde and sayde. Be thou ware and wele aduysed
by my counsell/ for I am no Lampurn but a popsonde
serpent/ and yf thou presume to come to me I shall soo-
ne infecte the/ with my Venyme. Then sayde the Cro-
kodyll. Thow canste not disceyue me/ nor hyde the fro
me. for thou arte no serpent/ but thou art a Lampurn
and thou art made as she is in every pointe. And ther-
fore I shall slee the. And whyle this crokodyll in greate
haste/ and withe greate wodenesse ran to sle hym.
The serpent fortified him self and bote him and popson-
de hym and sayde.

With him y is Unknowyn to chyde or to fight
Noman owith that intendith to doo right.

And therfore noman presume to fight withe hym
that he knowith not/ though he be but of small
power. for Vertue restith not alwaye in the great sta-
ture of the person/ but rather in the harte/ and in y wyf
Some of the fighter. for Golpe despyyd Dauid and
pitte was he slayne of him. primo Regum decimo septi.
Be thowe ware also to fall in batell for Ite Dengeaun-
ce or Couoytise. for he that is irefull trowyth that
he may doo more then all othir/ and therfore his power
is the lesse/ as Seneca sayth. Euermore the wrathfull
man thinkyth he may doo more then he maye. And he
also sayth. The irefull man is oftyn forgetfull of the
lawe. Wherfore the philosofre sayth. The lawe behol-
dith the irefull man in his wrath. But he in his wrath
seyth not the lawe. Therfore wrath is to be departyd
from the soule/ for it is sayd Proverbiolum. pp vii. Ite
hath

hath no mercye. And therefore a iuge shulde neuer pro-
ferre any sentence while he is in ire / or mouyd with
wraath. It is redde in the cronicles of The Emperour
of Rome / that whan Otto the first had ordeyned a gre-
te feaste to his Princes and lordis in the hyghe solemp-
nyte of estyr. Before or they were sette / the sonne of a
greate Prynce beyng but a babe and of tendre age / of
Beray chyldehode toke a messe fro the Table. Where-
fore the sewer in greate angre smote the chylde with
his fyfte and ouerthrewe hym. The mastyr of the chyl-
de that seyng and beyng greatly mouyd with ire.

Smote the sewer and kylld hym. Wherwith the Em-
perour was greatly displeasyd / and in his angre
wolde haue dampnyd hym withowte any audience.
But he Caught the Emperour and threwe hym to
grownde and began to choke hym. And the Emperour
whan he was deliuered with the greate difficulte fro his
bondis. Comaundid hym to be kepte / and sayde that
he hym self was culpable and sawtye / that he gaue
not due honoure vnto the hyghe feste / wherefore
he commaundid hym frely to be let goo and to haue
lybertye.



Of a Luce and a Tenche.
Dialogo. p liii.

D.ii.



Upon a tyme ther was a fiffher that
fiffhed/and hydde his hookis foteffye/
and shewid vnto the fiffh the delycys
ows bayte/ a Luce and a Tenche be-
holdynge the plesaunte bayte/ despyd
it greatlye. But the Luce was wytty
and sayd to the Tenche. This mete semyth very good
and delicate/ but neuerthelesse I trowe that it be putte
here to disceyue fiffhes. Therfor let vs forsake it/ that
we be not loste by the fowle apetyte of glotonye. Trin-
cha than spake and sayde. It is but folpe to forsake soo
goode a morsell and so delycious/ for a lytle bayne dred
for rather I my selfshal attaste of it first/ & dyne with
it with great plesure and swettenesse. And Carpe thou
and beholdemy chaunce. And whyle that she swalo-
wyd in the mete/ she felte the hokys that were hydde.
And she wolde sayne haue retournyd bakwarde. But
the fiffher pluckyd her vp to him, and the Luce fledde
swyftlye

swyftlye and sayde thus.

Of othirmennys sorowe corrected mote we be.

Buye that fro parell we nowe escape free.

Sowe owe to be ware by correccyon and hurte of
Othirmen/as sayth Lato. The hurte of thi ney-
bowe mote chastise the. and Seneca saith. Goode it is
to espye what is to be leste by the punysshment of othie
and also he sayth. a wyseman amendith his own sawte
by consyderacyon of an other mannys sawte. and also
the same clerke saith/he is wyse that can dispose well
his besynes/and beware of harm to him selfe by exem-
ple of othirmen/as I hope rehersith in his fables.
That a Lyon was syke and saynte and laye in his ca-
ue. To whome there came dyuers beastis to dyspyte
hym in his infirmyte/ and whan he sawe anauntage/
and they were nere hym/he cawght them and ete them
at laste came the ffoxe vnto him for cawse of dysitaci-
on/and stode all withowte/before the mowth of the ca-
ue / and wolde not entye in to the caue for he dradde to
come nere the Lyon. To whome the Lyon sayde. Co-
me hyder my dere sustre that we maye frendely and lo-
uynglye talke togider. The ffoxe answerde and sayde
thus to the Lyon. Certaynly I espye well/the sotynge
of dyuers bestis goynge inwarde. But I see noon Co-
mynge owtewarde. and therfore pardone me. for I wil
come no nere.



Of a Scalpe fyssh callyd Regyna/and a wa-
tyr serpent callyd Idrus.

Dialogo. p^lo.

D.iii



There is a ffish callyd Regina and it is a scaly
 ffish/and takyn in the floodes. And she is cal-
 lyd Regina of a Verbe. Rego/is/ that sygnifi-
 eth in Englyssh to rule or to gouerne. For she
 rulyth her self very wele. A water serpent cal-
 lyd Hydus hauynge many heedis cam vppon a tyme to
 this ffish and sayde. O Regina most fayre to me before
 all othir ffishes thou arte in greate fauoure/ and most
 interly belouyd. And therfore I wyll be knyghte vnto y
 and sacryd by holy matrimony/and for that cause fren-
 dely at this tyme I am come vnto the. To whome Re-
 gyna answerde and sayde thus. That maye not be.
 For it is not conuenient. It is wrytten Ecclesiastici.
 viii. Every beaste louyth his owne lykenesse/ and so e-
 uery man louyth his owne Meybowre. Every thinge
 that berithe lyfe desyret to be conioynyed to his assem-
 bleable. And every man shall be assocate to his owne
 symilitude. Therfore and forasmoeche as thou art not
 of my

of my kynrede nor of my kynde thou shalt netlyr be for-
cyate vnto me. This serpent Jdrus seying that he was
derydyd and deceyuyd of his purpose retournyd home-
warde agayne with confusyon and sayde.

I am confusyd vtterlye and playnly forsake.

My ioye is for euer goon / myrth shall I neuer make.

A Very Crysten man shulde soo answer to the De-
uyll whan he temptith hym / for he is the olde ser-
pent more subtile than any thinge luyng that
is vnder heuyn as it is wyrttyen Genesis tertio. And
therfore thus shulde every creature saye vnto hym.

Go thou fro me / for thou arte not of my kynde. Nor
thou arte noon of them that shal be sauyd. And if thou
doo thus he cannotte abyde. for it is wyrttyen Iacoby.
iiii. Resyste ye the Deuyll and he shall fle frome / and
the Apostill sayth. Be ye stronge in batell and fight ye
with the olde serpent. Therfore we must fight agayne
hym and we shall haue victorie. for he is but feble a-
gayne them that wyl withstonde hym / as Ihsidore saith
The Deuyll is dredefull in the sight of them that be
worldely and flesshly dyssposyd. But in the sight of the
that be electe and godlye the drede of hym is vyle / and
not set bye. As by an example is shewyd in Vitis pat.

That somtyme ther was a brodir of Relygion that re-
tournyd vnto the worlde agayne / and ther he spottyd
hym selfe withe lecherie and withe othir vyces / and
became seruaunte to allmaner of synnes and soo con-
tynewyd longe. But by Grace he repentyd hym / and
was verye penytent / and soorye / and luyd stay-
ghtlye / in a Sepulchre / or Charnell howe / And
ther he chastised him self yn dyuers maners with great

penaunce longe season. and fendes temptyd him oftyn
 tymes and promysyd him rycheffe and bodyly plesure/
 and at the laste they bete hym tyll he was nyghe dede
 and whan the fendis sawe him stedfastlye continew in
 prayer and wepinge / they cryed owte and sayde. Thow
 hast overcome vs monke thow hast overcome vs / and
 so they fled all awaye. and the goodman remembre
 the malyce and wyckednesse of them purposyd verelye
 in his mynde rather to dye than to obeye vnto the fen-
 des. and so was he chaungyd fro synne and made lyke
 vnto an aungell in vertewe / to goode Example of ma-
 ny folkes &c.



Of a fyssh callyd a Carpe / and
 a fyssh callyd Tymallus.
 Dialogo. plvi.

It happyd



Dhappyd in a greate solempne feste.
fisshe of the floode walkyd togidre as
tyr dynar in greate Tranquillyte and
peace / for to take ther recreacyon and so
lace / but the Carpe began to trouble
the feste erectynge hym self by pryde &
saynge / I am worthy to be lawdyd aboue all othir / for
my flesshe is delicate and swete more then it can be tolde
of. I haue not be noutrissed nothir in dycheffe / nor from
synghwatyzs nor pondes / but I haue be brought vppe
in the floode of the greate garde. Wherfore I owe to be
Prynce and regent amonge all yowe. Ther is a fisshe
callyd Tymallus / hauinge his Name of a flowre / for
Timus is callyd a flowre . And this Tymallus is a
fisshe of the see / as saith Isidore / Etymologiarum. vii.
and all thoughe that he be fauoureable in sight and de
lectable in taste / yet moreouer the fyssh of hym smel
lyth swete lyke a flowre and geuith a plesaunte odour
And so this fyssh Tymallus / heringe this saynge of
the Carpe had greate scorne of him and sterte fort / &
sayde. It is not as thou sayste. for I shine more bright
then thowe and excede the in odowre and relice. Who
may be comparyd vnto me / for he that syndith me hath
a greate tresowre. If thou haue thy dwellynge oonly
in the watir of garde . I haue myn abydynge in many
large floodes. And so emonge them were greate stryuis
and contencyons. Wherfore the feste was tournyd in to
great trouble / for some fauorid the parte of the one
and some of the othir / so that be lyklyhode there shuld
haue growen greate myschefe emonge them. for euery
of them began to snak at othir & wolde haue torn eche
other on smale pecys. Ther was monge all othir a fisshe
callyd Cruta euyr mouyd to breke stryfe. And soo they

crowte for a smochē as she was agid / and welc lernyd
she spake and sayde. Biedyn it is not good to stryue &
ficht for Bayne lawdatowis and prayfers. For I pray
se not my self though some personis thinke me worthy
to be commendid / for it is wryttyn. The mouth of an
othir man mote commendē the and not thyn owne. For
all commendacyon and lawde of hym self is fowle in y
mouth of the spekar. Therefore bettyr hit is that those
that prayse them self goo togider to the see iuge that is
the Dolphyn which is a iuste iuge and a rightfull and
dredinge God for he shall rightfully detertermyn this
mater. This counsell plesyd them well and forth went
these twayn togider vnto the Dolphyn and shewyd to
him all ther myndes / and to ther power comendid thē
self. To whom the dolphyn sayde . Children I neuere
sawe poue tell this tyme for ye be alway hydde in the
floodes and I am sterenge in the greate wayys of the
see. Wherfore I cannot gyue ryghtfull sentence betwe
ne poue / but yf I first assaye and make a taste of poue
And thus saynge he gaue a sprynge and swallowyd
them in both two and sayde.

Now man owyth hym self to commendē.

Above all other laste he offende.

AND so somesofke lawde and commendē them self
and ther owne dedys desyringe to erecte and lyst
vp them self by pryde and vanyte above all othir. But
lowlye people and rightfull despyse them self. And gre
gozy saith. Then owr workys growe and increce by me
ryte when they be leste set bye in owre owne myndes.
Wherof it is wryttyn. Job. xxxi. If I kysse my honde
with myn owne mouth / that is a greate wyckednesse.
He kysyth his owne honde that praysthis his owne de
dys. Therefore Verite and Crowthe / hym self techyth
vs saynge.

So saynge. Luce. p vii. When ye haue perfourmyd all
 thinge that is commaundyd pwe/saye ye. We haue
 doone as we owght to do and ytte be we Unprofitable
 seruauntis. It is in fables that byrdes fownde a neste
 Dynate of Rooses and flowres/and the Eagle kynge
 of all byrdes sayde that the neste shulde be geuyn to the
 moost noble byrde. And he cawspd all the byrdes of he-
 uyn to be callyd togider/and askyd of all them which
 was the mooste fayre byrde. And the Duckowe answer-
 de and sayde. The Duckowe. And the Eagle demaun-
 did which was the strengest byrde / and the Duckowe
 sayde H. And the Eagle was greuyd and sayde. Thow
 Unhappy Duckowe thow euyr prayst thy self and ne-
 verthelesse thow arte not fayrest/dor swyftest. Nor str-
 gest. Nor thy songe is not very swete. But thowe euyr
 cryest oone crye. And therefore I gyue this sentence of dā-
 pnacpon agaynst the/that thou shalt euyr haue this
 neste nor noon other. In lykewyse many folkes euyr
 prayse and commende them selfe and synge allwaye oon
 songe lyke the Duckowe.

Of the frogge and the Crabbe.
 Dialogo. p lvi.

The frogge vppon a tyme when she sawe the
 Crabbe swymmyng by the watersyde spake
 and sayde. What is he this so fowle & Uncom-
 ly y is so bold to trouble my watyr. For somoch
 as I am mighty & ströge both in watyr & lond
 I shal go & dryue him away. And after this saying she
 made a lepe as though she wold haue oppressyd y crab-
 be & sayde. O thow wretche why arte not thow shame
 faste to entyr in to my restyng place. Arte not thowe



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Confused tarantle the watyr that is so fayre & bright
whan thou art so fowle soo blacke and soo odypows.
The Crabbe as he is vsyd to do went euyr bakwarde
faynge to the frogge. Syster saye not soo. for I desyre
to haue thy loue/ and to be at peace withe the. There-
fore I praye the entyr not vppon me withe vrolence/
And the frogge seynge hym goynge bakwarde beleuid
that he had doone soo for fere of her. wherfore she begā
to greue him more and more/ both with woordes and de-
vys/ saynge with drawe not thy self thowe moost fowle
for thou mayst not escape. for this same daye I shall
fede fysshes with the. And euyn forthwith that same
woorde she made a lepe wyllynge to sle the Crabbe.
The Crabbe seynge the greate iustardy and that he
cowde not escape. he tournyd him self and disposyd him
to batell and caught the frogge with his cleyes and bo-
te her and plukkyd her to smale pecys and sayde.

He that to

He that to batell is compellyd to goo.

Let him fight manly with his mortall foo.

Very creature or with as ferforth as euer he can
or maye to the vttermoſt of his power to fle fro
batell and ſtryfe. But yf he cannot eſchew it by
no meane/or he ſhuld ſuffre him ſelf to dye or to be ſlay
ne he maye to his power fight and withſtonde his eny
myes. Dauid the compoſytoꝝ of Pſalmis deſyꝛed to be
crepte and deliueꝛd frome ſuche perſonys and ſayde.
Pſalmo. lvi. O good Lorde/deliuer thou me from thē
that cryſe agayne me. And alſo he prayde all ſuche to be
deſtroyed ſaynge. Pſalmo. lvi. Deſtroye thoue ſuche
people as loue batell and ſpyghtynge. We owe not oonly
to fight foꝝ owꝛ owne cauſe. But alſo foꝝ the diffence of
owꝛe frendes/and eſpecially of ſader and moder/and foꝝ
the commune proſpyte to be ſauyd as Valery ſhewith in
lib. v. cap. iiii. that whan kynge Darius had entrid &
cooſtis of the contray of ſcythyns. The people of the ſa
me contraye ſent to hym / and ſayde that they myghte
ſuffir the deſtruccyon of both ther Dynes and cornyes.
But and if they towchid the ſepulchꝛis of ther frendes/
then ſhulde they fele the power of the ſcythins/and the
ſtrength of them. foꝝ thei foꝝ diffence therof and foꝝ the
commune wele were redy to dye. So we ow to loue our
frendis and contray ſomoche/that foꝝ the conſeruacyon
of them in tyme of nede we ſhall inbꝛd owꝛe luyis. Va
lery alſo tellyth libro. v. cap. vii. That whan Codrus
kynge of Athenys/was mouid by his enymys to batell
He had an Anſwer of Apollyne. That his oſte ſhulde
haue victoꝛye yf he wolde ſuffre him ſelf to be ſlayne of
his enymys. The whiche anſwer whan his enymys
knewe/they comaundid that noman ſhulde towche the
kyng. Then he chaungid his clothyng & went agayn

his enmyes and mette with a knyght and smote hym
with his wepyne / and he fell vppon hym and kylld h
And whan the bodye of the kynge was seyn dede / and
knownen the enmyes fled and left all theyr goodes be-
hynde them. Remembreinge that it was before sayde &
they shuld be destroyde.



Of a ffisher and a lytell ffish.
Dialogo. pl viii



A ffisher as he ffished he caught a
lytell ffish and whan he wolde haue
kylled him he spake and sayde . O
gentyll ffisher haue mercye vppon
me. for yf thou kyl me thou shalt ha
ue but lytel auantage of me. But
if thou wilt suffre me to go fre and
deliuer me from this daunger & captiuite I promise to
God and to the / that I shall cause the to haue greate
wynnyng.

wynnyng. for I shal retourne vnto the daye wylthe
greate multitude of fisses and I shall lede them in to
thy nettis. To whō the fisser sayd. How shall I mowe
knowe the emonge so many fisses. Then sayd y fisshe.
Cut of a lytell of my tayle that thou mayst know me e-
mong al othir. The fisser gaue credēce to his woordis
and cut of his tayle & let him go. This lytel fisshe was
euer vncurteys / for contrary to his promyse he lettyd
the fisser as oftyen as he shuld fisse / and withdrew y
fisses from him and sayd. faders and worshopfull seny-
ours be ye ware of that deceyuar for he deceyuyd me / &
cut of my tayle / and so shall he serue you if ye be not wa-
re. And yf ye beleue not me / beleue his workis that ape-
re vpon me. And thus saynge the fisshe shewyd thē his
tayle y was cut. wherfor the fisses abhorryd y fisser
and fled from him in al possible haste. The fisser vnd-
nomore fysshinge. wherfore he leuyd in great pouerte.
Misfortune it happid so that a longe while after the fis-
sher cawght agayne the same fisshe emonge othir. And
whan he knew him he kyssyd him cruelly and sayde.

He that hath a good turn and is vncurteys agayn
It is veray rightfull that he be therfore slayne

ARulye many be soo vnkynde that they euermore
yelde euyl for good. To whom it is sayde Prou.
v. vii. He y yeldith badnesse for goodnesse / malice &
curtisidnesse shal neuer departe from the hows of hē. for
that is a greate vnkynndnesse and an vnworthy rewar-
de of goode dedys. wherof spekyth Barnarde & saith.
Vnkynndnesse is enmye to y soule / destruccyon of good
dedys. Ingratitude is enmye of y soule a brinnyn wind
drying y wel of al pyete / y dew of al mercy / y floodes of
all grace / Agayne vnkynde men maye be reportyd the
exampyle of the pouer Townyshe man that dayly went

to the woode with his asse / which also founde a dragon
oppressyd vnder a tre / and he deliuered him frome that
perell . And afterwarde the dragon wolde haue ete the
asse / saynge all the grettest seruices be oftyn tymes losse
But this villane had counsell of y foye / which brought
the dragon agayne there he was first and sau'd bothe
the man and the asse. Also ther is a nothir example of
Gerarde teneys which was in maner of a foole / and
had nothinge in substaunce of goodes. But he had a son-
ne / and whan he sawe moche people goynge to the Em-
perowre berynge hym grete gyftes / he sayde withe yn
him self / I shall also go to the Emperowre and pre-
sent hym with gyftes / suche as shall please him / And y
first that he founde was a beaste call'd Centaurus.
The which beaste in the nether parties is an horse / and
in the ouerpartyes it is lyke a man / and he is swyfte in
rynnynge as an horse. And than he toke a bere and rode
vppon him and gaue them both to the Emperowre as
of the parte and sonde of his lorde and fader. To whom
the Emperour sent great gyftes agayne / and made him
passingly riche. And after this immediatly this yong-
man / the sonne of this Gerarde / saynyd him self to be
dede / and sent worde to his fader to proue what moone
he wolde make for him / and he prouyd that his fader
toke no care for hym / and therefore he set the lesse pryce
by his fader / and thought him very vnkynde. wher-
fore sayth Gregory . He is not worthy to haue gyftes
geuyn that referrith not thankynge for theke y hath
bene geuyn. And saynt Augustyn saith . Tho thinges
that God gaue to them that were louynge he toke fro
them that were vnkynde.

Of the



Of the Eagle and all othir byrdes / and the
 Lyon and all othir beaſtis.
 Dialogo. p. liij.

UPpon a tyme the Eagle was accompa-
 nyed and ſtrengthid wiche almaner
 of byrdes and toke ther ſtandingis and
 pight ther ſydes and faught agayn the
 Lyon / and almaner of beaſtis. And ſoo
 dayly encreſid the nombre of both par-
 ties / and went fierſe to batell every kynde agayne o-
 thir. And whyle theſe batells thus had continuyd.
 The ſpoe callid the ſwallowe vnto him and ſayde.
 Nowe is the tyme preſent / that we maye redeme owre
 ſelf owte of captiuite and daunger. For we maye ſee v-
 geaunce of owre princes that haue dominacyon and ru-
 le ouir vs / let vs doo wyſely / and we maye be polycye
 ordayne that they togider ſhall fighte them ſelf and e-
 very of them ſhall ſee othir. And thus to doo the ſwa-
 D

some consentyd/and fletwe stragth to the Eagle & magnified her greatye and sayde. Thou arte Queene of all byrdes and Emperesse/and if thou wylt take hede to my counsell thowe shalt be princeesse / and lady of all beastis. The Eagle consentyd and promysyd to kepe secrete this matere. The swalowe retournyd agayne to the foye/and made suche ordinaunce with her & withe othir/that the Eagle shulde fighte withe the Lyon/and nomo but oonly they twayne. And which of them that myght optayne and be Victoriows/shuld be prince and Ruler both of byrdes and beastis.and whan they were struyng in ther batell/the Eagle spake and sayde. O Nobleste Leonyne yf thou take hede/we be deceyuyd be false consellours. for they hope to be despyeryd of our dominacyon and lordshippe / and for that cause they mene and stere vs to batell. But certeynly hit is bettyr that eche of vs haue dominacyon and rule ouyr hisown kynde/then that we shulde shamefully sle euerych oth^r be ther fraundes and sotylteys. The Lyon beleuyd the saynges of the Eagle/for he vnderstoode verily that it was trew/and so were they acordyd togider as frendis for euyr and sayde.

Wycked seductours in dede they be.
That false counsell geue iuyll mote they the.

DRinces therfore owe to be ware of suche / y they be not lyghtlye mouyd in them self for wordys nor talys though they be subtellye tolde/for ther is many a false deceyuer. And Seneca saith. Be thou mouid at the dede doyng/and not at the heryng of the woord. Euerye creature owyth to kepe hym self wisely and to beware before that he be not deceyuyd of false counsellours

fellowes / as it is wrytten & commawndyd Prouerbi.
 xxvii. From a badde counselloure kepe well thi soule.
 A prince owyth to haue vnderstandinge of parrills ro-
 wnde abowte him. And especyally of seduccyon and dis-
 ceypunge of flaterers. There be many flaterers lyke
 vnto Marmaydes which disceyue many by ther swea-
 te voyces. Of whom it behouith especyallye to be wa-
 re / and to vnderstonde ther deceptefulnesse. Wherefore
 a philosofre callyd Senippus kynsman of Plato sayde
 vnto one that flaterde him. Thowe flaterer be thowe
 styll. for thow profitiste not. for I knowe thyn adula-
 cyon / in the best wise. And therfore thowe canste not be-
 gile me.



Of the Gale that cyted alma-
 ner of Sydes. Dialogo. l.

The Eagle cyted all maner of byrdes and wilde
fowles to chapitre. And whyle they were to
gider and correctyd offencis. Sodeynlye ther
came hunters and byrdetakers and stretchid
owte ther nettis and ordeynyd ther snarys
to kache of the byrdes. The Eagle beholdinge this and
knowinge the great perell by her cryers causid oppre-
ssion to be cryed that all wildfowles and byrdes shuld fol-
lowe the banere of the Eagle/and that they shulde way-
te vppon her and flye togider yf they desyred to escape/
and be owte of daunger. And so they that were obedynt
and flewe forth with the Eagle escapid and were owte
of perell. But there were some that were glotonows &
inobedynt/and they lokyd on the mete and couetyd to
haue therof. And soo they flewe into the nettys where
they were faste masshyd and snaryd and then they cry-
ed wretchidlye and sayde.

He that mekelye will not obaye.

Shall perisshe wyckydlye it is no naye.

Therefore the vice of inobedience is to be esche-
Twyd. For inobedience causith deth and curse in
this present lyfe/and perpetuall payne in tyme
comynge. wherfore it was sayde vnto Adam. Gen. iii.
Forasmuche as thou hast eten of the tre of the which
I commaundid the not to ete. Cursyd be the erthe in
thy worke/and it shall bemyne and bere vnto y thorn-
ys and bryers. It was also sayde vnto kynge Dawle
as it is wyrtten primo. y. v. for he cause that thou hast
cast awaye the woorde of God and not bene obedynt to
his comaundment. He hath cast the away y thou shalt
no lenger be a kynge. Wherfore also Barnarde saith.
The vice of inobedience is veray greate / for Alungell
losse heuynne. Adam paradysce. Dawle his kyngdome.

Dale

Salomon the sonne of Godde and all for inobedience.
 And Volery saith in his secounde booke puttyng an ex-
 ample howe fathers before tyme punysshed ther childre
 for not kepinge knyghtly discipline. Aurelius caused
 his sonne to be punysshed amonge souldiers / for he kepte
 not his commandement / which correccion in the dayes
 was of the grettest humyliacion that coude be. It is
 also redde in cronicles Romanorum that whan Julius
 Cesar had passed the space of .v. yeris in subduynge of
 enemyes though he had oftentimes bene victoriowse.
 Neuerthelesse the due honoure which he was woude
 to haue was denyed hym at his cominge home / and he
 was not suffirde to entyre the cite forsomuche as he had
 Carried so longe astry the space of .iii. yeris which was
 presypte vnto hym.



Of a byrde Callyd Herodius / and of the kyte
 Dialogo. li.



Herodius is a byrde of all byrdes flying most
cruell and most rapaunte and gretter than
any byrde/ the which subduyth and overcomyth
the Eagle as sayth the glose vpon this
Verse of the psalter. Herodi domus &c. This
Herodius occupied the ayre fleyng abowte.
But the kyte began to whistle aftyr him and sayde.
Abyde a while thow wycked captif for I shall make
bakyd/ for thow desyryst dominacyon ouyr all byrdes
But I shall my self auenge all byrdes vpon the. This
Royall byrde this Herodius/ fleyng in the ayre toke no
cure of the lewde woordes of the kyte. But he cowde
not be styll/ but began to reherse the woordes agayne.
Wherfore this Herodius was greuyd and wold no len-
ger suffer hym/ but swyftely descendid downe vpon
kyte and with his cleyes pluckyd owte his guttis / and
kylld him and sayde.

He that wyll fight and stryue with the stronge
Perisshyth many tymes/ & seketh his deeth amydge

Herfore we maye well cōsidre that it is no smal
parell to be vnrasonabyle worde full agayn tht
that he myghty/or to beye them to moche/as it
is wrytten Ecclesia. viii. Stryue thow not with a my-
ghty man/ leste that thow fall in to the hondes of him
Wherof I hope tellyth a fable that vpon a tyme a wolf
drank of a ryuer and a Lambe also drank of the same ry-
uer lower and in an othir place. And the wolf lyfte vp
his voyce and spake to the Lambe/ and sayde. Thow
trowblyst my watyr. To whom the Lambe answerde
and sayde. My Lorde I do no wrong to yowe. Nor trou-
ble the watyr. The wolf sayde, Thretyst thowe me/
Wotyst

woytst not thow what I did to thi sadyr not yitte. Si.
welke paste. To whom the Lambe spake and sayde. I
haue not leuyd so longe. Then the wolf cryed lowde &
sayde. Dayste thow soo thow Byllane/and straght fel
Spouen him and deuourid him. So do the myghty men
of the worlde to them that be vnder/for withoute occa-
sion they deuoure them and destroye them. Therfor it
is osten sayde. Ther lakkyth neuer occasion to a lord/
or to a man of greute power.



Of the Crane that wolde flye to the sonne,
Dialogo. li.



As as fayre and as great as an Eagle
sayde the proude Crane / whan he se
the Eagle flee to the Sonne / for to behol
de the brightnes of it / wherfore I wyl
flye vpp to the Sonne and beholde it
withowt irreuerberacyon of myn Jen
as doth the Eagle. And afterwarde I shall be magnified
as she is. And whan she had exaltd her self to the ster
re she began to wape wery / it was passid her strength
and yit she came not to the Sonne. Nor also for pryde
she wolde not descende / but excedynge her power she la
boured vppwarde. Wherfore she was gretely greued
and not hable to gide her self / nor to flye to the Sonne /
and therfore she fell without remedy and sayde.

Who that agayne myght vppwarde will tende.

Agayne his owne wyl shall downwarde descende

As lyke wise manyon that be full of elacyon and
pryde coueyte and desire to be aboue all othir.

And forasmuche as pryde euer hath a fall agay
ne ther wyl they shall be humiliat. For he that wyl
exalte him self / shall be made lowe. Luc. viii. Wherfo
re Bernarde sayth. He that exaltith him self as moche
as he maye / shall be subduyd as moche as God maye.
And saynt Augustyn saith. If thou extoll and lyfte vp
thy self / God shall throwe the downe. If thou meke thi
selfe. God shall exalte the. For it is the sentence of god
hyin self which cannot be made more nor lesse. He that
exaltith him self shall be lowyd. And also Leo the Po
pe reherstith / Bede sayth heve maye se a great myra
cle. God is mooste excellent and highe. If thou lyfte vp
thy self he slepyth fro the. If thou meke thy self he des
cendith and comith downe to the. Orosius tellith in his
fyfte boke / that Valery the eyght Emperour after he
ro/for

so for his pride and infidelite he reysid persecucion in y
 seruauntes of cryste/through all the worlde/couetyng
 in his corrupte mynde/to destroe the fayth of cryste/
 to trede it vnderfote, wherfore he commaundid to sle al
 them that namyd that most glayows name of cryste.
 And therfore whan he shulde fight with Sapore kyng
 of Perce/he was overcome and takyn with all his ho-
 ste/and God delyuerd him in to the hondes of Sapo-
 re / for his greate pryde / and he was seruaunte vnder
 him as longe as he leuyd. And as oftyn as the said
 Sapor lepte on his horse/he trade first on the backe of
 this Dalerye as he laye prostrate before him/and then
 he toke his horse and rode forth.



Of a byzdecallyd sterla that toke an hare.
 Dialogo, liii.

R

Ther is a byrde callyd Sterla and is lyke a crane/and she hath a great byll and a perysow. This byrde toke an hare with her byll. Butte though she were hongrye / she wolde not ete this praye that she had takyn her self/ but saye be thus within her owne mynde. I wyll shewe to othir dyuerse/so worthylly that I haue spedde/ and so excellently a game that I haue takyn that I maye be magnified of them that shal se it. And whan she had brought it to the mustre of byrdes. The grettest byrdes and strongest couetid to haue it / and toke it awaye and lefte no parte to her that had caught it. Therfore Sterla contynuyd styll hongrye/with greate payne and heuynesse and sayde in this wyse.

He that wyll booste and shewe that he hath.

Shall haue noon auantage but somtyme great scath.

Somanpon that be saynglorious wyll shew ther goodis to othir folkes to be the more collawdid & worshippete. But Gregory saith. He despyreth to be robbyd that oppynly berich his tresowre in the waye. Ther be also many othir that coueyte to shewe all ther goode workys to every person about them / to y intent that they shulde be knowyn. To whom saynt Augustyn spekyth and saith. Hyde thy good workys as moch as thou mayst. And yf thou maye not hyde them all. Let within the be a wyll to hyde it if thou cowdest. And Gregory sayth. A good worke mote so be doone oppynly/that the good intent therof maye be hid secretly. Also it is wrytten. He is oppressyd with the beaste that he hath slayne him self / that reioycith openly of the goode dedis that he hath doone. I hope tellyth in his fables that vpon a tyme the wolfe caught a kybbe that was tendre and fatte. The kybbe spake to the wolfe & sayde.

sayde. Be mery and ioye with greate ioye. that thowe
 haste so goode a kydde in thy kepinge. But ouer: thou
 ete me. I praye the to synge a mery songe / and I shall
 dawnce whyle thou syngest. And forthwith the wolfe
 fange plesawntlye / and the kydde lepte about and dan
 cyd lustelye. And soo by that noyse all the doggis that
 were nyghe came togider and made a greate asswot vpon
 the wolfe / and folowid hym / and compellyd hym to
 keue the kydde behynd him. And so the kydde fledde and
 was sau'd. This exemple mouyeth and counselltyth e-
 uery man to occupye his goodes withowte booste and
 in secrete wyse.



¶ Of the Strucion and the Di-
 reurgyn. Dialogo. liii.

R.ii.

STrucyo is a greete byrde and a stronge / & largelye fedyrde / and wyngid. And neuerthelesse she maye not flye high for wekenesse of her wynges. Ther was somtyme a Strucyon sufficiently faire and beawtifull the which had wynges very stronge and comelye / but in the same wynges ther were two fedirs contraryouslye stondinge and lettynge her flight. Wherof she oftyn tymes was not merue. And for to haue remedye she went to a Sircurgyn and sayde. I am sufficiently worshopfull and goodely / but I haue two fedirs retournyd backward. I wyl that thou smyte them of. for they become me nought. This Sircurgyn smote of theke two fedirs and anoynted the wynges with suche an oymntment that all the other feddys fell awaye. Wherfore she was impotent and myght neuer flye aftar. This Strucyo was sorre and made greate mourninge and wepte till she dyed for sorowe and sayde.

As Godde hath ordeynyd vs in every pointe.

Let vs continewe and not owre self disioynthe.

Some personys that be curyous and vayne. Thowghe they be made of ther maker sufficientlye lyfe and wele / they Referre not to him duewe honowre & thankynge is therfor. But rather if they haue any faute or spotte in ther bodye / they stodye and deuyse how they maye amende it. Not takynge suche cure of the spottys of ther sowles / howe they shulde heale them. But as Saynte Augustyn saith. The spouse that is inuifible desireth not the outwarde beawte of the bodye / but y inwarde beawte of the soule. Therfore it is wyrttyn. Prouerb. xxxi. Grace is deceyuable / and beaute is but vayne / that is to saye worldely grace and beawte. Of suche beawte saynt Augustyn saith. Beholde a thing about

about man / and it is beawtefull and fayre / excepte man
hym self / which is Veray fowle. Wherof it is tolde that
ther was sometyme a kynge that made a greate feste
to his lordes and estatys / and ther was no cornar lefte
in the hows but it was coueryd with purple and withe
othir precyous clothis. And ther was a philosofre pre-
sent. And whan he wolde haue spette / and fownde no
place bare. He spette in the kyngis face. And whan the
kynges seruautis wolde haue ledde hym to hanginge
for that same dede / the kyng wolde not suffre the / but
askyd of the philosofre why he did soo. And he sayde. I
sawe every place full of Golde and Syluer / of purple
also and precyous stonys / and therfore I spit in to the
kynges face / which is replete withe flesch and fatnesse
for me thought I sawe not a more Vncleane place. And
whan the kyng harde this saynge of the philosofre / he
was greatly compuncte and humiliate in hym self. for
they that araye them self with Golde and othir orna-
mentis be sone rewyd of ther beawte / if they lacke ther
garnamentis / as I hope shewith in his fablis. That a
Crowe that was blacke and Vncomely vppon a tynie
went to a weddyng / but as euer she entyre the bryde-
howe / she toke of every bryde a feddyr / and made her
self gay / and she was Veray fayre not be kynde / but be
crafte. And whan she shulde goo in to the howe where
the weddyng was holde / all othir brydes meruaylsd
of the beawte of the crowe. And at the laste all the bry-
des came to her of whom she had stolyn the feddyrs / and
every bryde toke his owne feddyr fro the crowe / and soo
she remaynyd blacke / and fowle as she was wonde to
doo. It happid also at parys in a generall processyon /
an ape pluckyd from a ladyes hedde a browdering of oth-
er folkes heris / which she bare before all the people. And

The apocryphal fowle / and without herpe / lyke the Crowe
 whan other byrdes feders were goon / and this fortu-
 nyd be rightfull iugement of God.



Of the fawlfon and the cocke.
 Dialogo .f.v.



A knyghte ther was somtyme y hadde
 a Royall fawlfon withe the whiche
 he greatly reioycyd / whiche he bare
 daylye vppon his gloue / and norys-
 shed him despyowflye. Vppon a ty-
 me this knyght let fflye this hawke.
 in to the eyre couetyng to reclayne
 hym and to call him agayne to his honde . And whan
 he had bene fro hym a whyle / the knyghte whistlyd y
 he shulde come agayne / but he wolde not descende in no
 wyse. A proude cocke was ther dwellynge and seynge
 this began to spalte him self and sayd. What do y that
 eny

ever hider to haue letyd lyke a wretche / and seke my le
uynge fowle and with greete labowze in the donge and
in the myre. Am not I a fayre byrde / and as large as a
fawlcoun. Certaynly I shal flye vppon the gloue and
be fed with the delycious mete of my lord. And whan
he was flown vpon the gloue. The knyght was glad
for he was thowhtfull for his faulcon / and caught the
Locke and kysyd him lyghtly / and shewyd a legge
of him to the faulcon & callyd him therewith / to his hon
de. The faulcon seynge so delicate flessch / and desyringe
to haue it / descendid ioyfully to it and sayde.

It is no wysdom eleuacyon to make.

For him that is wele / but kepe the same state

ARuly every man shuld so do / that is to saye to con
tinewe in his degre / & not to lyft vp his Jen ther
to that is not conuenient to his state. Wherfor it
is wyrtten Eccle. iii. Ordeyne thou maner to thy wys
dom / seke thou not tho thinges that passe thi degre / nor
serche thou not thinges that excede thy strength sette
and Seneca saith. Seke that that thou mayst fynde.
Lerne that that thou mayst can. Hsope tellyth that a
worthy man had a lytell whelpe / and a sportefull / and
also he had an asse. The asse he sent to myl that he shul
be bere corn and do othir greete workes / the lytel whel
pe playde at home with his mastir. And somtyme hys
mastir fedde him of his owne dissh. The asse seynge
he labowrid so sore and was wery daylye / and that the
whelpe was fostirde with good mete / and with greete
cherissinge / he sayde to him self. This whelpe doth no
thinge / but tredith vppon my mastir with his fete / and
lychyth hi with his tong / & he is gretly belouid. Wher
for I wil assay / & if I can do so as he doth. & so this asse
came in sodenly before his mastir and lyft vppe bothe

his forfete / and sette them vppon his maisters sholders
 and fange in his vncowth and ftraunge manere. The
 Lorde was greatly aferde of him and cried out / and his
 fervauntis came anone with clubbs and flauys / and
 all to bete the fely affe. And then he remembred him / &
 fayde. It had be bettyr for me to haue lefte my fporte / &
 to haue bene ftyll than to do as I did. For I haue won-
 ne nothinge therby fauf greate ftrokys. Wherfore we
 be taught by this example that a man owyth neuyr to
 attempte to do that thinge / which he cannot perfourme
 of veray kynde / as an autowre faith. Noman affaye to
 do / that kyndely maye not be doon / for a foole displea-
 fith when he thinkyth to please.



**Of a byrde callyd an Aftur whiche sent for
 an othir byrde callyd Caridrus.
 Dialogo. lvi.**

A byrde



At the ayre the Crane was pursewyd
of a byrde that is callyd Astur / and at
the laste Astur ouerthrewe him. But
never thelesse this Crane with his lon
ge byll smote this astur and gaue hym
a dedly wounde. astur this birde felyn
ge hym self sore woundid / sent forth messengers and gre
te gyftes vnto a byrde callyd Caridrius seying. O thou
leche and helper both of sorowes and bodyes / come to me
and heale my woundes / and I shall rewarde the to thy
pleasure. This Caridrius as saith Papie is a byrde al
whyte / of the which bowelles make sore eyne to be hole
and the propirte of this byrde is that if a man shall le
ue / he wyll drawe nere to him. and if he shall dye he wil
flyn from him. Wherfore he knewe well that this astur
shuld dye breuely / and for that cause he wolde not goo
to hym but sayde in this wise.

Of them that shall perisshe I wil take no cure

But of such as shal helth haue / y^e is most sure

Manyon suche is nowe a dayes if they were well
sought. For they be frendis in tyme of prosperite
and gladnesse / and then they vysite ther frendis. But
in tyme of trouble and myscre they wyll not see them.
and therfore sayth Seneca. It is full harde to proue fren
des in prosperite. and it is veray esp to proue them in ad
uersite. and also it is witten Eccles. xpxvi. Ther is a
frende I name oonlye. and Isidore sayth. frendis ther
be but fewe that be frendlye to y^e laste ende. Ther was
somtyme a man that askyd of his sonne yf he had any
feythfull frende to truste to. and he answerde and sayd
that he had. iii. especyall frendes. Then sayde his fader
a broder and a frende is prouyd in tribulacyon. So ther
fore and proue them. and soo forth he went and toke on

hogge and smote of his hede and his fete / and put hym
in a sacke / and sent it to every of them thre and sayde .
Here is a man which I have slayne by myssfortune. I de
fire you to bury hym secretly / that I be not take with
the sawte. But noon of all them thre wolde receyue hit.
And for this cause his fader counsellid him to assaye
his frendes. And also he tolde him a nothir example of
two louers that were felowys. Of which the oon gran
ted the othir a wyfe / which he had feruently lonyd .
And immediatlye he that had grauntid this graunte
went ouer the see to v'site his frendes . And losse all
his gooddes in the see. And whan he was retournyd a
gayne / he durst not for shame shewe hym self / nor goo
to his felowe / but fell in desperacyon . And as it fortun
nyd that same tyme / ther was a man slayne. And whan
his bodye was fownde ther was great inqwyficion ma
de for him that slew the man. And soo this man that
was desperate confessyd that he had slayne the man /
which he neuer did. But for he sawe that he wold say
ne haue dyed for thought and confusyon And whan his
felowe knewe hym be a sertaine tokyn. He sayd that he
had kyllyd the man to delpyer his felowe fro deth. Al
laste he that was the Veray homycyde / sernge all this
disclosyd hym self and shewid that he verelye did the
dede / and that the other twayn were nothinge gyltye.
Valery tellyth also libro quarto capite septimo. Of gre
te loue and kyndenesse that was betwene two frendys.
And of them oone was callid Damon / and the othir
was namyd Phitia. And whan the Tyrante Dyonis
se wolde haue destroyde oon of them . He askyd lycence
that he myght goo home to his owne hows / and dispo
se his gooddes / and the othir vndertoke vppon iurardys
of lyfe that he shulde come agayne at a daye assignyd.
And

And when the daye diethenere/ and he was not herde
of. Every man blampd the other and sayd that he was
to haste for to be his suretye / But he sayde playnly he
doubtyn not the constaunce and stablenesse of his fren
de. And so in the same howse that was assignyd hym
he came and sayd not. Wherof the Tprauent merua
lyd greatlye/ and of the sure myndes of them/ and of y
saythfull frendeshippe/ and forgave his malice and re
myttyd the payne/ and prayde them to receyue hym in
to the thrid degre of loue/ and good frendshippe. If oon
man wyll doo somoche for an othir that is but mortall
what owyth he to do/ for God y is immortall/ whiche
suffirde hym self to dye for the loue of man. As hit is
wyttyn Ecclesiasti. vii. Forgete thou not the grace of
thy suretye and helper / for he gaue his lyfe for loue of
the pccetera.



Of tway Hawkes and a Quayle.
Dialogo. vii.



A hawke callyd *Osmerillus* and a
 Gosshawke were confederate togie-
 der to goo an hawkinge. And what
 game that ever they toke / it shulde
 be denyd betwene them. It fortun-
 nyd vppon a tyme / that they tway
 togider toke a Quayle / beyng from
 her neste. A Quayle is a byrde that hath her name of
Qualis, or ellys of the noyse that she makyth. For she
 cryeth / *quaquera / quaquera* / & whan these tway hau-
 kes had this quayle / they sayde to her. These the whe-
 thir the is leuer that we shall ete the allone. Or ellys
 yf thou wylte lede vs to thi neste / that we shall ete the
 and thy children togider. To whom the Quayle sayde
 Angwyssh and trouble is to me on euery syde / & what
 is best I wote not. But lesse hurte me thinkich for me
 to dye / and to fall in to powre hondes / my self alone / than
 for to be kyllyd my self and all my children with me.
 And so they caught her / But or evyr they kylled her she
 spake and sayde.

Lesse hurte it is to hym y may none otherwise chese.
 Hym self alone to suffre / then many moo to lese

As ykewise by example of the Quayle we owe
 to doo / whan we may not escape from perell.

Euer lette vs chese that / the whiche shall lese
 hurte / after counsell of the wiseman / y sayth. Of tway
 harmys / the lesse is to be suffirde. We be bownde to
 chese rather for to dye / for a comune profite / then for to
 lyue for a syngler auayle / as saynte Augustin wyrteth
De Civitate Dei libro primo. Where he shewith / that
 whan

whan Marchus regulus was take and imprysonyd of
 them of cartage/and y Romaynes had manye of them
 of cartage in pryson/which were yongmen and lustye.
 The forsayde regulus was sent home to Rome for an
 exchaunge. But on euyl he departyd fro the Cartage-
 nensis he was sworn that if the Romaynes wolde not
 deliuer the prysoners of cartage/he shulde come agay-
 ne. And whan he came to Rome he counseyld the Ro-
 maynes not to be greable to theyr petycyon/for asmoche
 as he was an olde man and he lykelyhode shulde lyue
 but a whyle. And ther prysoners were yongmen / and
 lykely to doo greate myscheef to the Romaynes in ty-
 me comynge. And they prayde hym to go nomore to car-
 tage/But to abyde styll with them at Rome. But in no
 wyse he wolde not be greable/But forth he went to car-
 tage. And whan he came thedit/he was cruelly put to
 deth/It had bene profitable to hym to haue bydde styll
 at Rome/But for his oth it had not bene honeste. And
 for the profyt of the Romaynes it had not bene vayne-
 ble nor profitable.

Of a byrde callyd Carflanchus that wold
 go to Religyon. Dialogo. lviij.



Carflanchus is a byrde lyke to a swan
 con stronge and myghtye. This byrde
 in his yoweth was disposyd to go to Re-
 ligyon and to lyue in perfectyon. But
 for drede of sharpenesse of the Rule/he
 differde it and sayde. I trowe very lye
 and I beleue/that I may not faste. Nor ryse to Maty-
 nes. Nor kepe chastyte. Nor forsake myn owne wyll.
 And for this cause that he wolde begyn no goode dede



for drede of penance / he came neuie to the myddes / but
rather endid his lyfe full lewdely saynge in this wyse.

He that for drede no Vertewe wyll vse

Shall peryshe dowghtlesse / & grace him refuse.

SO many one coueyte and desyre to flye to the gra-
ce of God. But they sere to lacke the pleasure of y
worlde. for certaynly the loue of Cryste prouokyth &
stieryth them to Vertewe. But couetyse and worldye
affeccyon drawith them agayne. And of suche many be
wonde oftyn tymes to saye. I wolde serue God gladly
I wolde gladly go in to religyon. But I drede I shuld
not be able to maynteyne the sharpenesse therof. Such
folkys take noon hede to the saynge of the apostle / ad
Philip. iiii. I may do all thinge in him that confortithe
me / that is to saye in Cryste. and barnarde sayth. God
is to them that truste in him. Richesse in pouertye. So-
lace in sadnesse / ioye in ambreyon / worshipp in contem-
pte. a shadowe in diffence / from hete and from rayne. a
telley

teller of fables saith that on a tyme. The fawcon tooke a kyte/and threwe hym vnder his fete / and with one of his fete smote him and sayde. **T**how art vnhappye. for thou art as greete as I and as stronge. & why defendist not thou thy self fro me that trede on the and wyll rypppe owte thy bowellys. The kyte answerde & sayde. **T**how sayst soth. I am gretter and stronger the thou/and I haue a peryllous byll/and my fete be stronger then thyne/but my harte lackyth/and soo it shalthe be manpon/that may doo many good thinges / but the harte saylich. and stedfaste mynde is a waye. **T**here was oon fell in to a watyr and cowde not swym. wherefore he cryed owte. **S**aynt George helpe me. **S**aynt George came to hym and sayde. **T**howe slowfull man helpe thy self/moue thy hondes and thi feete/and thou shalt be sauyd. for he that wyll helpe him self. Is holpyr of God. So shulde he doo that is fallen in to synne. for he shulde not aske forgeuenesse of God onely with his mouth. but laboure and doo his bettyr diligence to ryse owte of synne. **S**aynt augustyn telleth in Epistle to Jerome. **T**hat whan a fertyne persone vppon a tyme/was fall in to a pytte/and an othir came bye / & askyd howe he fell inne/he sayde. I praye the inqyre not howe I fell inne / but assaye rather be what meanys thou canste helpe to gete me owte.

Of the lapwynge and the Popyniaye. dial. liij.

Pupa is a byrde as saith Isidore. vii. Et hinc mal. & in englyssh it is callyd a la. wyngre. Grekes call her vppa / for cause y she oft tyn beholdith & considerith y fylthye donge of man. and she is fed with stinking donge.



and she is an vnckene byrde. She hath thre Crestis of
 feddis stondinge on her heede/and she bydeth moch in
 pittis and ther as is donge and fylth. With the bloode
 of the which byrde if a man anoynte hym self whan he
 goyth to sleape/ he shal se fendes abowt to destroye him
 The byrde for cause that she is fayre and plesauntely
 Crestyd and fedyd with dyuerse colorres / she began
 to lyft vp her self beholdynge the Poppynaye dwellynge
 with the kynge in a Cage of golde/ the which was fed-
 de cleynlye of the kynges mete/ and thus she sayde. I am
 as plesaunte as a popynaye. Neyrthelesse I seke my
 luyng with greate laboure. This popynaye dwel-
 lyth worshipfullye and he labowrith not / nor swetith/
 and he is seruyd to his pleasure. Wherfor I purpose to
 go to the kynge and to proffre hym my seruyse / and to
 synge in a cage as doth the popynaye/ and to fare well
 yf I maye/ and to make mery with the kynge. And soo
 she flew to the kynge. And whan he had her/ he putte
 her in to

her in to a cage/and kepte her there. and whan she had
bene there a whyle/ she toke great thought and was ve
ry soze that she was in captiuite and daunger that som
tyme was free and at libertie. and therfore so thought
and heynesse/ she leuyd but a whyle. and sayde or she
departyd fro the worlde.

To freedom and libertie comparison to make.

There is noon twyle/all othir thinge to take.

So manyon speke of Relygious men and saye.
These brethern be wele possessyd. They be wele
fedde. They synge and lyue withowte greate labowr
but whan they wyll proue it/and be includid in a mona
stery and be vnder Rule and vnder the power of ther
souerayne/they repente that they haue losse ther lyber
tie/as a Philosofer sayth. Libertie is not gladlye solde
Of this worlde for all the golde. Valery tellyth lib. vi.
That lenonydes the Noble duke of spartaynes/ with
the Lacedaemonians faught agayne percyen kynge of Perce.
And with a Comfortable chere he exhortyd his men
to fighte and sayde/ My trewe seruauntis and sowdy
ours/dyne and make yow stronge/as though ye shal
neuer ete more. And they did soo/ and were nothinge af
ferde of his saynge. And whan ther was no hope to es
cape/he hartyd them soo that they were gladd to suf
fer deth/rather then to lese ther libertie/and to be ser
uauntis vnto the percyes. Also Drosius tellyth lib. 20
vi. That Demetrius kynge of Pont and Armenye/
when his owne sone besegid hym/ and wolde not cese/
he was soze therfore and came down to the lower par
tyes of his hows/and gave Venyme to drinke to all his
wifis/his dowghters/and his concubynes/ and he him
self dranke of the same for thought and desperacyon/ &
for all that whan he sawe that he cowde not dye lyght

E

Eye. He offered him self to be slayne to oon of his enemyes
 that entirde be a wall. Rather then he wolde be subdu-
 ed to his enemyes / and lese his lyberte and fre wyll. Al-
 so Drosius telleth that some men were besegid by the
 Romaynes and be scrppon of Affrike / and consydered
 wele that and if they were take / they myght not resiste
 the Romaynes. For cause the sayde Romaynes shuld
 not reioyce of ther goodes. They made faste the gaty-
 es of ther cite / and brynnyd them self / ther Cite / and all
 ther goodes / rather then they wolde yelde them self / to
 theyr enemyes. It is red also in Ecclesiasticall historie
 that in the tyme of Abrahe. A kynge of Babylon callid
 Belus entirde in a parte of Syrye / and dyed brevely af-
 ter. But his wife that was callid sempiramys was am-
 brypows to be Queene / and to the Entent y she myght
 regne she weddid her owne sonne / that was namyd N-
 nus. The which aftyrwarde toke also Syrye / and ma-
 de a greate cytye of thre dayes iourney / to goo or to ryde
 and aftyr his name that was Nynus / he callid the cy-
 te Nynue. And he had a chyld by his owne moodyr.
 And the name of him was Bablya / and he enlargid
 the cite of Babylon.

Of the Henne / and the Culuyr.
 Dialogo. ly.



A Henne and a Culuyr made ther me-
 stys togider / and dwellyd both in on
 hows. But oftentimes they were at
 greate stryfe / for cause that oon sa-
 ge tomoche / and the othir cryed tomo-
 che. The Henne many tymes sawe
 the Culuyrs children hangid / & she
 made



made merve and sange/ wherfore the Culuyr was sore
 greuyd and sayde to the Henne. Thowe Henne thowe
 now mist not with me/ when thou seyst my Children
 destroyed. The Henne answerde and sayde. Thou wilt
 not syng with me/ when I bringe forth an Egge oute
 of my bowellys/ and am delrueryd from greate payell.
 And thus they fell at grete Varyaunce and spake vni-
 kynde woordis/ eche to other. And at the laste they tog-
 ther went to the Egge and sayde. Byue iugement be-
 twene vs O rightfull Quene we beseeche the/ if it be co-
 uenient for vs twayne to dwell togider or not. The e-
 gge gaue sentence in oppn audyence and sayde.

Let them that be gladd be haue their dwellynge alone
 And they that be sadde togider make ther mone.

Or it is not conuenient for them that be merve
 ff and iocounde/ to walke with them that be in he-
 uynesse. Nor for suche as be sad and soyre to dwell
 with them that be ioyfull and merve. But as the apo-
 stle saith ad Romano. vii. Joye ye withe men ioyinge/

and wepe ye with men wepyng. But noot this well a
great gladnesse somtyme maye cause sodayne deth.
for therewith the harte wavyth greate/ and the natura
rall hete goith to the exteryor partis/ and then the harte
faylyth and deth entryth. Wherof Dalery telleth/ &
on a tyme ther was tydyngeis brought to a woman &
her sonne was dede/ whan he was absente/ and it was
not so/ but it sprang of errowre of some symple persone
Neuerthelesse she beleuyd hit and mournyd and made
greate heuynesse. and as she sate wepyng and sorowig
Sodeynly in came her sonne/ and whan she sawe hym
she ranne to him and kyste him/ and sodeynly fel down
dede. Cristice and heuynes slepyth not so soone. for in
heuynesse the naturall hete ys drawyn firste to the in
warde partes/ and suche sterenge of the hete geuyth
nourrissinge in the membris/ & so causith consumpti
on in them/ and so by processe of tyme folowithe Etica/
as it is wrytten Prouerbio. x. v. Any heuy spirite drieth
vp the bones/ Wherfore it may be prouyd that world
ly ioye is lyke pure wyne/ which sone turnith/ and so
doth it/ but if it be moderate with holsome sadnesse/ as
it is wrytten Ecclesiast. vii. Better it is to goo to an
howse of wepinge and sadnesse / then to an howse of fe
stis and myrth. Tully telleth that whan any consull
of Rome had bene at batell and wonne the victorie and
was come home. he shulde haue thre dyuerse worship
pes/ doone to him. first all the people shuld come agay
ne him with greate gladnesse. The secownde all y pr
soners that he had takyn shulde folow his chare with
ther bondes faste manaclyd. The thryd was that the
same victor was indute with the cote armure of iouis
and sate in a chare and was conueyd with. iiii. white
stedys/ vnto the capitol. And for that he shulde not to
moch

moche exalte him self / aboue him self. They myt yea
te this honowre in the thre folde wise. For first a man of
seruyle condicpon / shuld sit with him in the chare / that
hope shulde be geuyn to every person / to come to suche
worshippe / if his manhode deseruyd it. The secounde y
same seruaunte syttinge with him shulde Bobbe him
and sape to him. Knowe thi self. The thyrde it was lau
full to every man that same daye / to bringe agayn him
all the rebukys that they wold. Therfor yf paynymes
and hethen men thus wisely coude myt the Bayne
gladnesse. Moche more we that be Crysten men / owe
to repressse such Vaniteys. For as saynt Gregory saith
Perpetuall lamentacyon and heuynesse folowe y ioyes
of the worlde / to suche as loue them in especyall. And
saynt Augustyn sayth. The gladnes of the worlde ys
Vanite. with longe abydyng it is trustyd to come / and
whan it is come / it may not longe endure.



Of the Cocke and the Capon.
Dialogo. lxi.



As a courtelage the Cocke and the Capon dwellyd togider. But the Cocke had dominacyon ouer the Henny. The Capon full mekely ete her mete amonge them. And as hit vnfortunably happyd the fowe came and caught the Cocke and ete him / but he towchid not the Combe of his hede. But kepte it hool / and led it to the Capon and sayde. Brodir Capon / thy folowe is departyd fro the worlde and for the greute loue that I owe vnto the I haue brought to the a goodly Combe / which he bare continually vppon his hede. Therefore descende & come down to me / and I shall crown the / and astyr that thou shalt be prince and regent of the Henny as he was. The Capon heringe this / and hopinge to haue Rule ouer the henny. Cam down from the Rowste & went to the fowe. The fowe was gladd and sterte / and caught the Capon lyghtlye and kyssyd hym and sayd

To euery worde no credence thou geue.

Beware of false men that the wolde myschene.

Of suche owre sauourie commaundith vs to beware saynge. That. vii. be ye ware of suche / as come to yowe in the clothinge of shepe. For they be inwardely lyke cruell wolks. As I hope tellyth of a crowe / who had a pece of flessch in his mowth / and stode vppon a tre And whan the fowe had espyed him / she thowght in her mynde. If I myght begyle this crowe and haue y flessch that he holdith in his mowth / I myght be merve And therefore she spake and sayde. Brodir Crowe behold what I saye. Thy beawtye passyth the beawtye of all

Byrdes /

bydes/and thy strength exceedith the strength of all o^r
 this bydes. but I am sorre that thou hast no voyce.
 No^r comynge to synge. and eyn forthwith the Crowe
 began to synge/and the flessh fellowe of his mowth.
 which the soye caught and ete/and wente his waye.
 So oftyntymes it happith to a man whan he herp the
 him self preyid and comendid. wherfore it is wrytten
 Jeremie. iij. Every man kepe him from his neybowe y^e
 is full of adulation. And put not to moche truste in his
 owne bodye. and Caton sayth. beleue thoue not any o^r
 this man of thy self/more then thy self.



Of the fawnte and the Decoche.
 Dialogo. lxiij.



Electyon made the byrdes in a dyny-
spon/ and they chose the fesaunte of
the Pecoche. And they twayn for
Electyon fell at great wordes/ and
spente greate goodes. Therfore the
byrdes went togider to the Eagle
sayde. We haue made Electyon.
But how lyke a iuge gyue confie-
macyon that owre electis may be comprobate. The E-
agle cyted the electis- wplynge to examyn the Electy-
on. But the fesaunte which is a byrde that came firste
owte of Greke/ and his flesshe is veray swete to ete/ ma-
gnyfied him self greatly saynge. O rightfull iuge as
thow knowist wele. I am veray delicate. fayre alsoo/
and dyuersly colourid. My flesshe is redolent and swe-
te/ aboue all othir. Wherfore the principalyte becomyth
me beste. The Pecoche defendid him selfe to his vtter-
most power and sayde. Madame and it please your gra-
ce it is not so/ as the fesaunte hath sayd. For I my self
am fayrer than he/ and gretter/ and crestid. And alsoo
my taylor peldith to me the souerayn worshippe. And
with these wordes he leste vp his Tayle/ and spredde
it a broode/ and reioycyd greatlye ther in. The Eagle dis-
cretely consyderinge all this sayde first to the Pecoche.
Thow Pecoche thow hast greatly rebukyd thi self/ in
lystynge vp of thi taylor. For thowe hast shewyd vs a
payre of fowle fete. Therfore thow arte not worthy to
be a ruler. At last she spake also to the fesaunte/ and
sayde. Thow hast rinyngge Gen/ and thow art but we-
ke/ and thow canste not synge. And therfore for the im-
pedimentis that thow hast/ and othir causes lesfull I
depryue the from worshippe. And so they both were put
from promocyon and contynuyd withowte worshyppe
durynge

duringe both ther sayde and sayde.

He is not worthy gydinge to take.

That of eche worde grete quarell will make.

This vice regnith of tyn tymes in them that be electe. For be questyonig of the Eleccyon many men mys sawtis be rekenyd vpon. Wherfore they be diuerse tymes rebuked and diffampyd. Wherfore it is not good to strepue for preeminence of worshippe. For Gregory saith Desire of prelacie is gendrid of pryde/ of the harte/ and whoso euer desyre soueraynte in erth shall fynde confusyon in heuyn. This desire to haue gouernance/ is perillouse/ and to be eschewyd to owne powers. For as Gregory saith. The higher the ruler is in worship/ the more is he in perell. Wherfore princes in the old tyme wol be not suffere ther children to be preferryd withowt they myght profite/ as tellyth Helmandus historiographus of helio adriano. Than whan he was from a senatour create an Emperoure/ and the Senate desirid hym to name his sonne that same tyme Augustum Cesarem. He answerde them and sayde. Truly it owith to suffice that I vniwilfully regne when I haue not deseruyd it. For Princethode and rule longith not vnto bloode. but vnto goode merytes and goode gydinge. And of tyn tymes/ he is not profitable vnto the Reame/ that is born a kynge. For withowte dowte he cannot loue his frenses/ that destroyeth his children with importable charge. This is to saye to destroye his children/ whan he promotyth them not for ther merytes. They owe to be nourished and exercised in vertewe/ and whan they haue continuyd in them it shuld be prouyd that they shul be goo before in vertewys/ that shulde be first preferrid to worship. And so they actually fulfyllid that is commaundid Eccles. vii. Intende thou not to labour to be

a iuge. But yf thow maye be thy Vertewe destroye synne and wychednesse. Wherof it is wyrtten in Policraton li. vi. That Octauyan when his children were wor thy to be promotyd to greate worshippe. He wolde not promote them / but if they myghte be theyre Vertewe strength defende them self and othir also sufficiently. Wherfore he commaundid that they shulde be exercysed to Rummyng to leppng to swymmyng / to throw stonys with the honde / or withe a slynge / and in suche other facultys as longith to knyghthode or seruyce. And his daughters he ordeynyd to be clothiers. That and if fortune had dryuen them to the extremyte of po uertye / they shulde haue theyr sustentacyon and leuyng by reason of ther conyng / for of spynnyng and we byng and of cloth makynge / thay had not oonly con yng but also daylye exercise. And it is commaundid Eccle. vii. If thou haue men children. Teche theyr / or cause them to be taughte. And it folowith in the sa me place. And if thou haue dowghters kepe the bodyes of them from corrupcyon and synne &c.

Of the Rauyn and a byrde callyd ficedula.
Dialogo. lxiij.



Dunye in owr tonge is callyd a rauyn and it is a byrde that leuyth vnto the age of a. M. yeris as Pape wytteth This byrde vppon a tyme labowrid sore and made her neste. Wherfor her seddyr fell awaye / and she was lene / but notwithstanding she nourished her eggis & brought them forth. That self tyme ficedula which in lateyn is also callyd papafigo / went vnto her and rebukyd her
 great



greatlye and wolde not suffre her be in peace. Cornix
for loue of her Egges toke pacyentlye all thynge. But
not withstandinge her mynde was sore vexyd / but she
kept it close with in her self. Afterwarde whan her
chyldeyn were brought forth this cornix began to amen
be / and newlye repayrd her self. But the forsayde byr
de ficebula came agayne and rehersyd contumelyous
woordes / and began to despise her as she had doon befo-
re. wherfore she was greuouflye mouyd / and in wyll to
be auengid / and in that greate hie she caught this byr-
de and kyllyd it and sayde.

who that wyll oftyn darre and make fraye.

Dekeith his owne deth in soth it is no Maye.

Man manyon seyth an other depressyd or in dise-
ase / he is glad to rebuke him / and to doo hym
wronge. But whan thou seyst a man in mysche-
fe thou shuldest not rebuke hi. for y phillosophe saith. to
be rebukyd in wretchidnesse is more greuou thā y wret-
chednesse / it is gret wroḡ not to be cōpassionable to the

that be in trouble. Princes and lordis in the olde tyme
were pitefull and compassionable to wretchis and to dis-
seasid folke in ther mysery. Wherof Dalery tellyth lib.
V. that whan Cesar lokyd vppon the hede of Pompey
that was smytte of. He wepte sore / and let fall manye
Terys of greate piete. Also he tellyth there / that whā
Marcus Marcellus had takyn the Siracusanyes / and
was in a towre of that riche cyte / and whan he remem-
brid and inwardly behelde the myfortune and afflyce-
cyon of the same noble cyte. He cowde not restrayne hi
from weping. He tellyth also there / of the bypomyes of
Pompey shewyd to the kyng of Armenye / which agay-
ne the Romaines of tynntymes had made greate warre
But that notwithstandinge whan he was takyn and
outrcome / he wolde not suffre longe to knele before him
But confortyd him with curteys wooordes / and comman-
dyd the crowne to be set vppon his hede / that he hi self
had layde awaye / and restorid him vnto his first degre
and worshippe. and sayde it was as greate a dede to re-
store a kyng to his worshippe. As to subdue him / & put
him from his worshippe. And a lyke tale he tellyth of a
counsell that was namyd parule / which vppon a tyme
whan a kyng was takyn / and shulde be browght befo-
re him. He went to mete him / and whan he wolde haue
knelyd for mercye. This noble counsell wolde not suf-
fre him / but toke him vppe / and set him on his right si-
de / and cheryd him with greate comforte / and ordeynid
him nexte to him self in counsellys and at his Table.
For althoughe that it be lawdable to haue victorie / &
outrhowe enmyes. It is as greate honowr to be mer-
cyfull to them that be in beuynesse.



**Of the Nightcroe/and the lark
Dialogo. lxiiii.**

Nicticoray is a nyghtcroe in Englyshe / & it is derpyd of Nictos that is nyghte / and Coray which is a Crowe / as who sayth a nyghtcroe / for she flyeth in the nyghte. Or for that she waketh all the nyghte.

Isidore Ethimol. vii. Nicticoray she is Noctua the owl that loveth darknesse. The lark went to this byrde & sayde. Hoste dere sustre hartely I praye the to be with me to morowe / for a lover of myn desyrt the to see me in the clere daye lyghte. And if we twayne be togider / I shall seme the fayrer. The nyghtcroe promysed to fulfill her desire / for she was ashamyd to saye naye in such a small matere. And whan the daye aperyd and phebus shoon plesauntlye and clere. The lark lokyd for her
D.iii.

to fulfill her promys. But she came not. For she durst
not be shewyd in the bright sonne/ and also she myghte
nothinge see in the daye light. wherfor the Larke was
forye and gretly troublid and abhorryd her and pur-
suyd her eueraftir and vnto this daye. And therfore y
Drole dare not slepe in the daye tyme for fere of the lark
ke/and so she slepyth all in the nyghte /and sekethe her
mete with greate penurite and hongre saynge in thys
wyse.

Roman shulde for loue nor for doute.

Promyse that thinge that he cannot bringe abowte.

Herfore we owe to be ware to make promys of

Thinge impossible to be perfourmyd/that we be
not prouyd vntrewe. If it fortunyd the to be de-
spysed of thy frende to doo suche thinge as plesith y not.
be not ashamyd to saye naye/rather then to promyse &
perfourme it not. For the philosofre sayth. Beware that
shamefastnes of denyng. Take not to thy self neces-
site of lyinge. For he is not deceyued that is lyghtly de-
nyed. Neuerthelesse manyon for liberalitye and fre har-
te be shamefast to saye nay of thinges despyed of them
As it is wyrtten in gestis Romanorum of the lyberalitye
of Tyte the Emperoure. For he ordeynyd that no-
man shulde aske of him without hope of hauynge or he
let them go. And his frendes askyd of him why he gra-
tyd more then he myght geue. And he answerde & sayde
that for cause no man shuld departe heuily y had spok
with him. also it is red in gestis Romanorum of Tra-
iane/that whan his frendis rebukyd him that he was
famylyer with every man/more thā thei thought was
convenient to his dignite/that is to say in condescēding
to theyr peticions. This Traiane answerde and sayd
that he wolde be to Every Creature as gracys and
Curtesy

Carters as they coude thinke or desire to haue hym
and so he continuyd eueraſtyle



C Of the wagtayle and the ffeſaunte.
Dialogo. lxxv.

A wagtayle doth continually wag her
tayle in dede / & therfor ſhe is ſo namyd
vpon a tyme ſhe went to y ffeſaunt
& ſayd. Thou wretche why wyperſt
not thou thyn ſen. Thei be euer ful
of watyr / & y ſtenche of thẽ cauſithe
y to be abhominable to al men. The
ffeſaunt was wroth & answered & ſayd / art not thou a
ſhamyd man wretch y art ſo vile & ſo lytel / & thou haſt
a wagging tayle ful of paſſye / and thou art beſy to no-
te my viciis. But go forth & amend thyn own fautes firſt
and then thou ſhalt be hooſe. The wagtayle heringe
this / was ſore aſhamyd / and withe confuſyon turnyd
home agayne and ſayde.

first pouge thy self from all maner of Synne
 Or thou agayne othir any iugemente begynne
S In lyke somesolke toke noon hede to ther owne
 sawtes. But they be redy to rebuke other folkes/
 and forgete them self. To suche owr sauowre spekyth
 Luce. vi. and Mat. vii. Why canst thou espye a lytell
 mote in thyn neybowris He/and considerist not a great
 beame in thyn owne. Or how mayste thoue for shame
 saye to thy brodir suffir me to take the mote out of thyn
 He/not seynge so great a beame in thyn own He. Thou
 Gpocryte first take the greate beame fro thyn own He/
 thou mayst the bettyr then helpe thi brodirs He. It is
 rede in Vitis patrum that a Relygious man/ spake &
 Blamyd on of his bredren and detractyd him before the
 couente. The abotte of the same place was agyd / and
 sayde no woorde. And vppon a tyme whan he bare be-
 hynde him a sacke full of grauell/and had layde a lytel
 of the same grauell before hym/oon askyd of him what
 he bare/and he sayde/a sacke full of grauell/ which be-
 tokened his owne synnes. But he sayde while they we-
 re behynde him he carid not for the. But the smal hand
 full of grauell that laye before him/ he sayde theke we-
 re his brodirs synnes which he had detractyd. And mo-
 reouer he addid these woordes and sayd. bredren it shul-
 be not be soo. but myn owne synnes owyth euer to be in
 my mynde. And I am bounde to thinke vppon them/
 so is euerie creature. And his bredren sayde. Trulye
 this is the waye of lyfe and helth euerlastinge.

Of the Nyghtyngale and y crowe emonge
 other byrdes. Dialogo. ly vi.

vppon an



Upon an highe solemne daye. The
 Eagle had boode all other byrdes to dy-
 ner/and whan they had dnyd and fa-
 ryd rassy/the Eagle calld the Nyght-
 yngale to her and sayde . Doughter
 goo and breke thy voyce/and synge as
 thou art lernyd and shewe thi conynge to chere owre
 hartys. The nyghtingale was obediende and glad to
 please/and began to synge so plesantly that almaner
 of byrdes desirously lystened to her songe. Amonge al
 othir a crowe came bye and consyderinge that he sayde
 to him self. I will also synge with the Nyghtyngale.
 for I haue a grete voyce/and I shall be harde harte.
 And he began to Croke in a full fowle maner. The
 Nyghtingale was styll and myght synge no longer for
 crowe made so fowle a noyse. And all the other byrdes
 were sore trowblyd and abhorryd the Crowe/for he de-
 spysid the feste. Therefore the Eagle commaundid hym
 ¶

to goo his waye/or to be styll. The crowe answerd and
sayde that he wolde solempnise the feste with other bi
des/and he intendid not to remeue from his place for her
woordes. The secounde tyme the Eagle chargid hym to
departe/ for noman reioycyd to here him. But the crow
wolde not be styll/but began to garre and coye more &
more. Wherefore the Eagle commaundid him to be kyle
d without longer respite and sayde in this wise.

Songe or other comynge be it neuer so dere.

As shewyd but in Bayne to the that lyft not here.

So it is but foly to speke where the hearers be dull
to take hede. Therefore it is sayde Ecclesi. xxxiii.
Shewe not thy Sermon ther as is noone audyence.
And farthermore he sayeth. In compeny of greute men
presume not to speke. And there as be senyours speke
not to moche/lyke as the crowe sange but fewdlye. So
a legat of athenys answerde sylmyly befor kynge phil
lyppe. Of whom Seneca tellyth/libro tertio de Ira.
Where he shewyth that whan the legatis of athenen
sis were come befor kynge Philippe/and ther legatys
harde. The kynge curteyslye answerde and sayde. Lo
ke what ye thinke I maye do to the pleasure of the athe
nensis/and ye shall fynde me resonable. To whom con
f the same legatis Namyd Democritus answerde say
yng to the kynge. To hange thi self. And whan they
that stoode abowt were indignant and wolde haue be
ne atengid. The kynge commaundid to let him go/vn
punyshe/and sayde to the othir legatis. Shewe powe
vnto the Athenensis that they be moche more proude
that speke sache woordes/then they that pacyently he
re them/whan they be vnpacyently spokyn.

Co. a



Of a byrde callyd Ciconia / &
the swalowe. Dialogo. ly vii.



Ciconia vppon a tyme made her neste
in an highe towre withowte in y tope
pe/and the swalowe byldyd within.
But the swalowe made greate noyse
oftyn tymes and reioycyd of byrnyng
forth of her byrdes. wherwith thys
Ciconia was greatly troublid. for whan she wolde
haue takyn reste with her children / she myght not for
the chattering of the swalowe. Therfor in the absen
ce of the swalowe Ciconia destroyed her neste/and kil
lyd her byrdes. And whan the swalowe was come ho
me agayn to her neste. She made right doulful sorowe
for her children. But for asmuch as she knew not who
did it/she auengid not the dede. Within a while after
the swalowe repayrid her self agayne / and made a newe

nefte and brought forth her byrdes and was greatlye
glad of them/and chynyd faste and made moche noyse.
Wherfore Cyconia was greuid greatlye as afore
tyme/ and spake lowde / and sayde. Certaynlye but if
thow be styll. I shall throwe downe thi byrdes with
thy nefte as I dyd oonys / for cause that thow inquy-
etest me and makyth suche noyse that I can have no re-
ste with my children. This heringe the swalowe and
knowynge / verly that Cyconia had murthered her
children/with all her hole mynde she bethought her ho-
we to be auenged. And therfore vpon a tyme whan Cy-
conia was slepinge with her children / the swalowe ca-
me pryuelye and sette fire in her nefte/and byrnyd her
with all her children and sayde.

He that on his Enymys seyth his quarrel berokke
Of moche thought & heynesse his harte is vnloke.
By this exemple it aperith that hit is not goode to
Beve or to wronge them that be vndir/for doub-
te that they wyll be auenged/other openly or pry-
uelye. For oftentimes hit fortunith that a man recey-
ueth of other as he had deseruyd before tyme him self.
For seneca sayth. Loke thow haue of an other as thow
hast done to other. And the Apostle powle sayth / ad co-
locensis.iii. He that doth iniurpe and wronge/shal ha-
ue his rewarde afty his deseruinge. As I hope tellyth
the Egge stowe in to an highe hyll/ and forwnde the so-
pys children ther/which she toke owte of ther denne &
carried them with her to her nefte/that she and her byr-
des shulde haue ete them to ther sowper. And whan I
foye was come home to his loggyng et found not his
children he went down to the woode and cried for them
and at the laste he harde them wepe and mourne in the
Egges nefte. The foye spake to the Egge many swete
woorde

woodis and with greate reuerence prayde her to despy-
 re the children. But vterly the Eagle wold not grant
 nor gyue audience to her petition. Wherfore the faye
 was angrie and impacient and wente and gadrid sye-
 kys bowys and braunches of bynes that were sette g-
 dyde and brought a bonde in her mowth/ and made so
 greate smoke vnder the tre that she kylld the Eagles
 bydes. And whan the Eagle considerid al thing she was
 fayne to meke her self and came downe and despyerid y-
 whelpes by compulsion. Of tway harmys chesynge the
 lesse. By this a man is sawghte/ that though he be at
 auauntage and aboue/ let him dowte to offende hym y-
 is vnder/ and euer of tway harmys chese the lesse haue
 me. Wherof a fertyne aurtour saith. Noman owyth to
 fiodye to hurte hym that is weke & pouer. For he that
 is both weke and pouer may somtyme hurte hym that
 is aboue him.



Of a byrde callyd a Pygarde and a greate
byrde callyd Alietus. Dialo. ly. viii.



Dyde is a byrde as wytteth Agn
cyo / and but a lytell byrde nombred
emonge them that be comestible and
hable to mannyes sustinaunce / as hit
is wytten Deuteronomii. viiii. And
Upon a tyme whan this lytell byrde
was sore pursuoyd in the eyre by an othir Rauenous
Byrde and stode in greate inbardye of her lyfe. To ha
ue protectyon and to be defendid she fledde vnto the al
te and sayde. Thow arte greate myghty also and mer
cyfull. Therefore I come vnto the that am but lytell and
impotent and knowe no refuge / and in me is no resis
tence. Be thow my protectyon I beseeche the / and defende
me from my cruel enemye vnder the couerte of thy mer
cyfull wynges. This Alietus which as Papyr saith
is a byrde lyke vnto an Eagle but larger was mouyd
with piete & answorde to this lytell byrd & sayd. For of
moche as thow art a lytell byrde and humble / weke &
impotent / and desirest socowr of me. Dyt downe & rest
the with me and walke with me whan I walke and
drece thow nothinge. And thus he sauyd the lytell by
rd and comfortyd him and sayde.

Mekenesse and pouerte shulde ever be defendid
and ther as it is contrary God may soone amende it.

In this example it aperith that they that be im
potente shuld be defendid and holpyn in ther ne
de of them that be myghty. For yis greate meke
nesse and mercy. For mekenesse and mercy as Bernard
saith is prouyd the gretter when it is shewyd in them
be greate / and in them that be cleere it is the more cleere.
and Seneca also sayth. He that may socowre to hym
shulde be

shulde perissh and sooweth not he seyth hym. In the
olde tyme prince were mouyd with the pitie and benig-
lence to such as were vnder them/as it aperith euident-
ly in ther gestis. Wherof Helmandus tellyth in gestys
Romanorum of Traiane that vppon a tyme whan he
shulde take his horse towards batell in grete haste/there
came a widowe to him with grete lamentacyon sayd
Beseeche the to avenge the bloode of myn innocent chil-
dewhich lately was slayne. To whom Traiane sayde
If I come agayne with victorie and helth I shal avenge
gethe. and the widowe sayde. Who shall doo equitye to
me yf thou be slayne in this batell. Traiane answerde
he that shal succede me in the Emprye. To whom the
wedowe sayde. and what shal that awayle the yf an o-
ther man do right wysnes to me. Traiane sayde. Cer-
tainly nothinge. To whome the widowe answerde/ &
sayde. Is it not bettyr that thoue thy self doo ryght to
me/and so to encrece thy own mercyes / than to leue it
to an othie man. Then traiane was mouyd with pitie
and descendid from his horse and auengid her cause and
set her harte at reste. also vppon an othie tyme / whan
oon of y sonnyes of traiane rode throue y cyte veray w-
thly/ he kyssyd a widows sonne with his horse. & whā
y wydowe had shewyd it to his fader with great lacer-
acyon and mourninge he gaue his owne sonne to the
same wydowe for ever/ with grete aboundaunce of o-
ther richesse.

**Of a byrde callyd Onocrotalus and the
asse. Dialoge. spiz.**



Ther is a byrde as Brito saith / the which is cal
 lyd Onocrotalus or Onocrotalon / and hit com
 myth of Onos that is an asse . For she hath a
 face lyke an asse / and her body is lyke a swan.
 This byrde made her neste in a greate wilder
 nesse and layde her eggis and brought forth her byrdes.
 But whan she cowde no longer fynde sustynance in the
 deserte to her and her children / she went to the cite / and
 callyd the asse to her frendlype and sayd. O brodyr I am
 lyke to the as thou well seyst / for I have an Assis face
 as thou hast. Therefore thou shuldest trust me better
 than an othir. I praye the come with me and dowte not
 The Assse was innocente and credible seyng his owne
 similitude / and simply went with her. and Onocrotas
 lus ledde the asse forth right to the markette / and ther
 boughte dyvers metys and bestowyd much money and
 lodid the asse sufficiently and sayd. Go with me brodyr
 and let so carey this bytyle to owre children and I
 shall

shall reward the to thy pleasure. The Ass went with
this Onocrotalon through the deserte a greate whyle
but at the laste with greate laboure he came to the ne
sic and layde down his burden and toke his reward &
turnyd him homeward. But for cause that he was
in deserte and in a fowle myrre contray and knewe not
the perfite waye/ he coude not goo home/ and so he pe
rished euen there in the wilbernesse and sayde.

Roman to go farre with to be fayne

But he be assurpd howe to come agayne.

Herby it aperith that noman shulde goo to far
w re contrays that he knowith not for dyuers pa
rells that dayly happe throue the worlde.

for it is wytten primo Johannis secundo. All the worl
de is set in greate myschefe. As who saith. Wher soeuer
a man be he is euer in great parell. And therfore the a
postle complayneth secunda ad Corinthios. vi. of dy
uers parells in londe in water/ and especyally in false
Cristen people. Therfore as Gregory sayth. We mus
te euer drede/ for we be euer in parell/ as hit is redde in
collacponibus patrum. That on a tyme ther was a so
litary man leupd in the most perfight wyse and scrup
God/ and the synde dayly waytyd to bringe him to per
dition by greate sotyete. wherfore on a tyme he transfi
gured him self in to the lykenesse of a marchantes hor
se/ haupnge bagges on his bakke full of Gold and syl
uer and precious stonys/ and he entyrede sodenly in to
the cell of this holy man and stode ther. And he seyng
the horse metuayled greatly what it shuld meane. and
whan he sawe noman pursuyng after the horse/ he be
gan to towche him & to vndo the baggis. In the which
he fownde greate haboundance of goodes temperall/ &
money innumerable. And soo he was overcome with

temptacyon and clothyd him self in the moſte freſſh wi
fe/and toke the horſe and roode to a great cite with all
that good and toke vp an hoſtage and ete and drank of
the beſte. And whan the goodeman that hoſtyd hym /
ſawe and conſyderd his greate rycheſſe/ he gaue hym
his dowghter to wyfe/and he dwellyd ſtyll in that ſa
me howe. The deuyll came within a ſhorte ſpace aftir
and aperyd to the goodeman of the ſame howe in lyke
neſſe of a man/ and ſayde. What haſt thoue done. To
whom haſt thoue geuyn thy dowghter. He is a Clerke
and Apoſtata and by the lawe ſhe maye not be his wi
fe. And whan this man hard this he was ſadde for his
dowghter and ſerchid his hede and fownd that it was
foo/and pryuelſe kyllyd him/and whan he wolde haue
Vndoone the ſacke/ he fownde nothing ſaue water and
donge. Therfore it is ſayde. Eccleſiaſt. ix. A man kno
with not his ende. Butte as a fiſſhe is taken with an
hooke and a byrde with a ſnare ſo is a ſynfull man ta
ken in his ſynne/and in many perylls. In the greate
ſee of marcyſe ſcantlye oon escapith of many/and of the
that paſſe througħ the perylls of this worlde fewe es
cape. Wherof it is wytten in vitioſpatrum. The abbot
Theodorus gaue an anſwere to a monke that ſayd to
him a brodir of owis is retournys to the worlde mer
uayle thou not therof. But and if thoue mayſt here
Vnderſtonde that any man hathe preuaylyd and eſca
pyd fro the hondes of his goofflye enmyes/therof thou
mayſt wele maruayle and thanke God.

Of the Swan and the crowe.
Dialogo. lxx.

Cigno



Ignus a swan is a byrde all whyte.
 And Coruus a crowe is all blacke.
 And he therfore enuyed the swan/ for
 his whytenesse and clenness. Therfo
 re the crowe with great stodye and be
 sy labowre sought the meanys to defil
 le the swan/ and to make him blacke as he is. But so as
 moche as he coude not bringe his propose abowte whil
 le the swan was wakynge. he labowryd to do it whyle
 he was slepinge. Wherfore vppon a nyghte slepinge þ
 swan/ the cursyd crowe came to his neste in secreete wise
 and defilyd the swan/ and made hi all blacke. And whā
 the daye was spronge and Titan shoone/ and the swā
 was rysen from sleape and espied that he was effecte &
 pollute/ he went and washyd him self so longe/ that he
 was purysyd and clene/ from all filth and sayde.

Al.ii.

who that desireth blessed to be.

Haste euer be cleane in his degree.

The crowe signifieth the Deuyll/ which maye not see nor beholde the cleane lyfe of the seruantys of God. wherfore with all his power and might he is besy to pollute and defile them. But forasmuche as he cannot preuaile agayne them wakyng/ he laboureth to deceyue them slepinge / wherfore man owyth to wake. for saynte Augustyn saith. Thy enemye was hyth and thou sleapist. And it is wytten primo Petri Ultimo. Dere frendes be ye sobre and wake in deuotione prayers / for your aduersarye the Deuyll goyth as bowte lyke a Lyon roryng / and sekynge whom he may deuoure. To whom resiste ye stronge in your fayth. And Hsidoze sayth. Suche folke as be stable in fayth / whan wyckyd spirites see they cannot overcome them wakyng / they trouble them sore sleapinge / wherfore it is redde in vitis patrum. That sendis delusyd a Rebygyns man in somoche that whan he with his brethren shulde haue bene howsilde / while he slepte there apertyd vnto him the symplytudes of women and desyrd him / and he askyd counsell of his senyours what was best to doo. and they inquiryd of his diete and gyngynge / and founde by experyence that it grewe not of superfluyte of mete and drinke / and therfore they iugid it came of illusyon of the deuyll / and they sadlye counsellid him not to abstayne from the holy communyon for that cause. and afterwarde the Deuyll delusyd hym nomore / and shewyd that he had done it for to withdraue the holy man from that holy mysterye.

Of a byrde Callyd Dnny and
the Henne. Dialo. lxxi.

Dppon



Upon a tyme Diniy the wodehenne es-
 pyed the eggis of a Pecoche and made
 her neste in a rychemannys hows.
 and whan y Chekyns were hachys
 and browghte forth. They were great-
 ly belouid of the richeman. wherfor he
 set great pryce by this henne and fedde her delycatlye y
 she shulde the bettyr noryssh her bydes. But this Di-
 niy was Unkynde to the other hennys of that place.
 for she was bolde of her mastit for fauoure of the che-
 kyns and wolde in nowyse suffer the hennys to pyke
 with her/ but bete them and draue them awaye. The
 hennys were bytterlye greuyd and sayd no woorde/ but
 hoppd to see a tyme to be auengid. and whan these che-
 kyns were growyn vppe they forsoke this wodehenne/
 and tournyd vnto ther owne peckoche kynde/ and the ri-
 cheman toke not then so greate hede of this wodehenne
 as he had done/ but suffirde her to scrape for her lynnyng

amonge other hennes. And they were freshly remembred of the olde persecutyō of this wodelhene & thought they wolde be auenged/ and therfore they wolde not suffer her to pyke with them. And whan she reuoluyd in her mynde the olde felcrite and welth that she had be inne/ and the mysery that she was come to. She wepte & sayde. Alas alas I haue norysshed children & brought them vpp and they haue forsakyn me. But notwithstandinge the hennis wolde shewe no mercy to her. but layde on and all to bete her and sayde.

He that is prosperous and hath the world at wyll
Dwylth not to be cruell all other for to spyll.

Uhis shulde every wiseman remembre whan he is in office or in prosperite/ and not to despise them y be vnder. for the tyme alwaye connyth/ and ther connyth many chaungis as it is wrytten Ecclesiast. iii. al thinge hath tyme and every thyng vnder heuyn is mutable in space. for ther is a tyme of prosperite and a tyme of aduersite. Tyme connyth lyke a whele/ in the which some ascende and some descende. but they that be goynge vppwarde shuld not despise them that be comynge downward. for as it is sayde Ecclesia. vii. I come thow noman that is in heuynesse for God is an ouerseer that can make both highe and lowe. and alsoo hit is wrytten Eccles. vi. In the dayes of thy welth be not forgetfull of harmys/ and espeeall for chaunginge of tymes and also of offices/ for as Isidore saith. Temporal power is faynte frayle and caduke. Who can say and tell where be the kynges and prynces or the Emperoures. where be the richemen where be the myghty men/ of the worlde/ Xerxes kyng of Perse and Darius moost proude and moost myghty which ouertournyd hylls and coueryd the sees. whan vppon a tyme he stode vpon an hyghe

an highe place / and sawgh and behelde an infinite and
 innumerable multytude of people he weppyd sore. Re-
 membringe that within an C. yeres space after that
 noon of them shulde be leuyng. and also whan he wēt
 agayne the grekys / with a Thowthand thowthandes
 of men of arms / and with a M. and. CC. of shippes
 seynge before him so greate a hoste / and remembringe
 of the charnable nesse of tyme / and of the breuenesse of
 lyfe and wherto all thinge shulde retourne / he was hu-
 mylyate and made lowe in his owne mynde and sayde.
 Men call me a kynge / that am but a man of suche po-
 wer and strength to bringe suche a multitude togider.
 but certaynly I save my self as trew is / that I am but
 duste and asshyn. alsoo whan the Duke of lotheringe /
 laye in extremys / and was departinge from the world
 he lokyd vppon his howses and castells and sayde. O
 good lord what auaylyth these temperall goodes. for
 I that haue so many castells and palacys / and haue
 hadde power to gyue loggynge to so many men / knowe
 not nowe whet hit to goo nor where I shal be lodgyd.

C Of the Quayle and the Larke.
 Dialogo. lxxii.



vpon a tyme the Quayle bethoughte
 her and sayde. The Goshawke is a
 great pursawat of my kynrede. but if
 I myght be at peace with him & ha-
 ue his frendeshippe and sauour. I we-
 re then in greate suretye and at greate
 hartys ease. and therfor she callyd the Larke vnto her /
 and spake fayre to her and sayde. Thow art worthy to
 be lawdyd for thow arte callyd a lauda for thi wysdome



Therefore I desire the to goo to the Goshawke for me/
and gete me his benyuolence and say to him. The quay
le recommendith her vnto the obedyntly as thy subie
cte/and she hartely desireth to be knytte with the in a
myte and sauoure/and to haue sure & stable peace with
y for euer/for the which cause she sent me to y y I shuld
geue a prouyd answer. The Larke went forth mekelye
and reportyd these woordes to y Goshawke. The Gos
hawke was troublid greatlye with this message and
sayd to y Larke. This is an harde mater and greuous
to here. Neuerthelesse I wyll y she her self come with y
to my presence/and speke her own mouth for her self.
And whan the Larke had hard these woordes she re
tounyd and shewyd them ioyfully to y Quayle. The
Quayle was glad and forth she went with y Larke to
y Goshawke to conferme pece and loue betwene them
And as sone as y Goshawke espyed them togider / he
fell in desire and concupiscens and cawghte them both
and ete them and sayde.

Roman

Roman shulde him self folowe make.

With him that is greete but kepe his owne state.

H As in lykewyse he that hath enymies that be myghty and stronge maye not prouoke them / to be frendlye to him but at ther owne pleasure that he be not acombred with them. wherfore hit is wrytten Ecclesia. viii. Be thou farre fro a man that hath pow^r of deth. For and yf thou be with him / thoue shalt fall in to his snares / as a fable is tolde / that an Assse Upon a tyme for cause of solace walkyd in a woode and met with a boore and boldeky salutyd hym and sayde. Haysle myn owne brodir. The boore herynge that was moouyd with ire / and thought to tere the Assse on smale peeces with his teth. But he refraynyd hym self and sayd I wolde all to rente the / but my noble teth despise / and abhorre so fowle and hatefull flesshe as thynne is. And y^e anaylyth the thi lyfe / hererbye it is shewyd that he that is a foole owith he not to make hapcs and deryspone to hym that is wyce. Nor he that is lowe and in povertye to be to bespe with him that is myghty and riche. For they that be pouer and in lowe degre maye drede and fere to be oppresyd and to be punyshed richemen & myghty drede not / but they be bolde for they be but feelde punyshed. Therfor the Cocke answerde to the Goshawke that demaundid of him this questyon and sayd What is the cause that ye drede men somoche wiche whom ye be brought vpe and dayly noyshed / and we be buyome and come to ther hondes wylfully. Tell me quod the Cocke yf euer thou sawe. pp. Goshawkes in oone howe as is of vs. And for that we be so samysper with them we be punyshed sore dayly / and that causith vs to drede them and to fly from them for fere.



C Of a Byrde callyd Hson
Dialogo. lxxiii.

Hson as saith Brito is a byrde of the kyn
de of a grype. But she is whyte and lesse
than a gripe/and moste rauenows.
This byrde in her yowth hadde doone
greate myschefe/and stolkyn chekyns &
trowblyd both men and byrdes. At last
in her age she repentyd and was penytente and wyllyn
ge to restore that she had mystakyn/and to do penaunce
ce/and to exercise dedys of mercy and lyue rightwys-
lye. But forasmuche as she had myspente her yuente
and was not acustomyd in vertue. She coude noon oc-
cuppe in age/wherfore she stryuyd with her self & wol-
de fayne haue done goode dedys. But for cause that
she had no good beginnyng in yowthe she coude haue
no good endyng in age/and therfore she mownyd and
foryde.

He that is ponge and to no Vertewe applyeth
In age to amende him bad custome denyeth.

Herfore it aperith that it is expedyent to gadre
T Vertewys and goode dedys in yowth that they
maye be forwnde in age. For Ecclesiast saith. In
yowth thou gaderist no goodnesse. And howe shuld
ste thou synde any in age. Done in thy yowth tempte
thy owne mynde / and yf thoue synde it wycked gene
it no power. And a sertayne Versifier sayth. He that in
yowth no Vertewe vsith. In age both Vertue and gra-
ce him refusith. And that causith badde custome. For
as the Philosofre sayth. Custome is a nothir kynde.
For the strength of custome is so grete that a man shal
do somtyme slepeinge as he hath vsid to doo wakynge.
And that he hath vsyd to do lokynge / he doth blynde
fylde. Wherfor it is tolde of a leche to whom ther was
owynge .viii. lib. payable in thre yeris / and whan he la-
boryd in extremys and was mouyd to confession and
to receyue the holy Sacramente. Ther cowde no woode
be he had of hym bat .viii. lib. in thre yeris / & with such
woordes he dyed. For bad custome and vse false iuges
and Vocates be wonte to do moche hurte in ther domis
and besynesse / and otherwhyle they ordre all thinge ful
symplye / in ther laste endes / whan they haue moost ne-
de of wysdome. Wherfore vppon a tyme whan the Sa-
cramente was browght to a sykeman and prosied him
to receyue / he sayde. Let it be iugid first yf I be worthy
to receyue hit or not. And they that stode bye / sayde in
thys maner. power Iugemente is notte approuyd.
For ye haue notte suffyciente power / of Iustise to
Iuge me by any cause ryghtfully. An other there
was alsoo whiche labowyd towarde hys endynge.

And whan he was warnyd by his frendes to receyue y
 hooly Sacramente / he despyed space lenger / and they
 wolde noon graunte him. for they sawe wel y deethe
 came faste on / and he for custome of apelys that he had
 vsed before / apelyd that same tyme from the oppyn greef
 of that same infirmyte. But his apelye preuaylyd him
 nothinge.



Of a Byrde Callyd Mergus in Laten in
 Englyssh a Dyuedopper.
 Dialo. lxxiiii.



Mergus as saith Gaito is sayde of drow
 nyng / for it is a Byrde whiche seketh
 het mete in the watyr and is alwaye
 dyuyng and therfore some folkys cal
 her a Dyuedopper or a doppechyk.
 This Mergus wasyd vnusty and
 neglygent and sayd in his owne mynde, what doo I
 warte

wretche. Amonge all thynges ther is not oone yf seke the
her mete with so greate labowre as I doo. For all the
longe daye I drowne my self in the pyttes and watyres
to haue my swynge. And peradventure at laste I shall
peryshe and be destroyde. It is bettyr for me to goo to o-
ther bydes that be my felowes & to seke my mete with
them/and than shal I not be in suche iubarde/ nor ete
my brede in labowre and sorowe as I do. But I shal sa-
re moche bettyr with lesse labowre. And whan he was
flowyn to the feede and sawghte his foode with other
bydes / he coude fynde no mete that sauourid in his
mouth/and so he was passyngly leene & hongrie/ day-
ly. And notwithstandinge for all that penuryte and ho-
gre he wolde not retourne to his naturall Occupacyon
nor plunge him self in the watyr for verye slowth and
Unlustynes/ but dyed in greate nedenesse and sayde.

He is not worthy mete nor drynke.

That therfore wyll neyther swete nor swynke.

As lyke wyse many a neglygent persone full of
slowth and Unlustynes/ wyll not labowre/ but
rather lyue in greate pouertye. Wherefore it is
wrytten Job quinto. Man is born to labowre. And yf
he denye to labowre / he dothe not that thyng that he
was ordeynyed to doo. And therfore he shall not come to
that rewarde that he was create to haue/ yf is to meane
Infinite good. And also the Apostle wrytteth primo ad
Corinthios. ix. He that labowreth shall ete. Therfore
thow man as Isidore saith seke to the a prophetable oc-
cupacion/ by the which thi mynde maye be occupied.
For it is full mery and holsome both for the body and
soule to haue moderate labowre. Ther was a wydow
therwich refused to be beryed in a smocke that was ge-
uyn her and sayde. I wyll be beryed in that myn owne
B. iii.

bondes made and not othermennys. He is redde in Bible
 patrum. That abbot arsenye in his begynnynge was
 greatlye magnified in the Emperowres palace. But
 afterwarde he was an heremyte most perfighte. And
 whan certayn persones askyd of hi wher in his trust
 was moost/ he answerde and sayde. In this that I ha-
 ue eychewyd trote and compenye/ and haue spoke but
 bytell. But most princypallye I am glad and reioyce
 I haue labowrid with myn owne bondes & put no man
 to charge for my cause.



Of a Carduell in his cage. Dialogo. lxxv

Ther is a byrde namyd Carduellus which is a
 byrde of songe and was inclosyd in a cage in a
 eychemannys place and derntely fed/ for thys
 worthy man had greate pleasure/ to here hys
 songe. And for that cause he was plentuous.
 Eye seruyd dayly both of mete and drinke/ and caryd no-
 chinge

thinge for them that were nedye / and within a shorte
space ther fell great hongre and many pore bydes were
fore punysshed with hongre and colde for it happyd in y
seruente winter season. And therfore they went to this
Carduell and askyd his almyse. But he gaue them
none but the fragmentys and leuynges of his Table/
and suche as he wolde not ete him self. The sely byr
des gladlye toke that was geuyn them and made no re
fuse. But ete it merly and sayde.

Meete that is not comparable to Elys and congre.

Wyll serue right wele to them that hath hongre.

Some suche folkes ther be whiche vnto pouer peo
ple will geue nothinge that good is / but that y ys
byle and naughte. And almyghty God abhorryd the
oblacyon of Cayme for cause that he gaue of the wor
ste / and he acceptyd the gyftes of Abell / for he offirde of
the beste. Wherfore Jacob sayde to his children. Bring
ye of the beste scutes of the erthe. and it is wrytten pro
verb. iiii. worshyppe thou God of thy substaunce / and
geue thou to the pouer of the first increce of thi frutes /
and also it is wrytten in the same place. Offre thou no
small gyfte / for God refusith that is offirde of y worste
It is a greate vnkynednesse to geue of the beste to man
and offre to Godde of the worste / Hastie Alayne res
at mownte pessulane / and the knyghtes that dwellyd
bye hadde tell of his greate clergie / and that he wolde
answer to euery questyon. And therfore with a comune
consent / they came to him and askyd of him what was
the grettest curtesye that coude be. To whom he sayd
To gyue and to be lyberall. And whan they vnderstoode
his answere. They affermyd hit / and Consentyd

therto. And he bad them take ther cownsell togidre and
 tell hym which was the gettest choysysshnes that cou
 de be amonge all other. And they layde ther hedis togi
 der and coude not accomde. And whan he sawe that / he
 rebukyd them and sayde. I my self set powe in the way
 by the which ye myght welc have knowyn the playne
 solucyon of my questyon. For lyke as greynge is moste
 turtelpe. So is takyn awaye most choysysshnes / for it
 is contrary to gyfte. Therfore ye that continually ta
 ke awaye poremenis goodes / and geue vnto God that
 is nothinge or lytell worth. ye be moste choysyssh and
 moost vnkynde / as it is sayde / it is more gratyous to
 geue than to take. In gestis Romanorum it is wrytte
 of the lyberalte of Cyte the Emperowre. That on a
 tyme as he sat at soper he remembryd that he had geue
 nothinge that daye. Wherfore he wepte and sayde. O
 frendes this daye haue I lost / for I haue geuyn nothin
 ge this daye.



**Of an Vncleue byrde callyd Guye and of the Po-
tice. Dialogo. lxxvi.**



A Pape sayth Guye is a byrde of e-
gypte/and astry the lawe hit is the
most Vncleue byrde that is. for she
is fedde with dede Carayne/ nyghe
the see bankys or floodis/and she put
gith her self with her byll/and alsoo
she eteth the Eggis of serpentys.

Apotecarye toke this Vncleue byrde / and wolde haue
purgyed her/that she myght haue bene lawfully me-
treable. And he put her in to his Potecarye shoppe/that
she shulde smell swete / and be purgyd with medecy-
nes. But al that sauowyd not with her/while she was
there/but rather she couetyd stynkynge carayne. wher-
fore she wolde not abyde/but wente her waye. for her
apetite was not to tarye ther clenness and swettenesse
was. and therfore she endyd the residue of her lyfe in
filthede and corrupcyon as she had before vsyd and say-
de thus.

Suche mete as sauowith to me that wil I haue
Of Potecary spyces I wyll neuer noone craue.

Sayth manyon that be Vncleue both in bodye
and mynde/and customably exercysed in the fow-
le synnes of lechery and couetyse. for they sauow
re no desire noon other thing. and yf they be but a shor-
te space withdrawen from such flesshlye and worldly
delectacyons. They be soone retournyd to ther synnes
agayne as a dogge to his Domyte. Therefore saynte Je-
rome saith. Wo be him that in lechery dyethe/and wo
be to him that in his laste ende makyth an ende of his
stynkynge lechery. a fable is tolde that sarcho vppon

a tyme came owt of a donghyll / and fletwe in to the feet
 be and was all the daye emonge the flowres of almons
 bes / of sylves and of rooses / and at nyghte whan he ca
 me home he fownd his lemman in the donghepe. wher
 fore with greate ioye and affectyon he septe in and say
 be. The swete sauowres and precowes flowres of the
 feelde be nothinge in respecte of this delectable place /
 and soo he endyd hys lyfe in styntyng lechery and cor
 ruptyon where in he had moost desyghte.



Of the Solitary Pelican.
 Dialogo, lxxviii

Pelicanus

By me William



Defficant as saith pappe is no great
byrde/and he desyrteth to dwell in wil-
dernes. Upon a tyme a Duke & a gan-
die made a great sooper to the which
they desired to come al maner of Tame
fowles: And moreouer for to wor-
shippe the sowpere they wente in to wyl-
dernesse/and brought with them the Pellycan to the same sowpere
And whan sowpere was done all tame byrdes prayde
the Pellycan to dwell withe them emonge people and
no lenger to dwell in deserte in the large wildernesse ly-
ke a Dylgeym. Nor to suffre so greate sharpenesse and
penurite. The Pellycan was victed and ouercom with
the fayre wordes and desires of the Tame byrdes/and
taryed styll with them a certayne season/and had roys-
all chere and sayde delicatelye every daye. But whan
he shoulde praye and be in contemplacyon and redyng
of holy scripture/he cowde not be quyet. For the noyse
and chaterynge that the byrdes made. Nor he cowde
not lyue soberlye as he had before vsyd/ for greate ha-
bundance of mete and drinke. Wherfore he conceyued
an inwarde remembraunce of his soule helth / and as
sone as he had oportunte/he retournyd in to wyl-
dernesse and in to secrete place where he labowryd in go-
ostely labowre/and perfowmynge a manly batell agayn
his goostely enemye/and ended his course / and obser-
uyd his feith and deuocyon in greate quyetenesse & sayd
He that wyl praye and be contemplatyf.

Most fle fro noyse and all worldly styf.

As in lyker wyse thou y desirest to serue god.

Ner more whan tyme requyret take lypsar / &
be solytary / y in quyetenesse thi mynde maye be
occupyd in holy meditaciōs / in prayere & cōtemplaciōs so

thy soule maye desyghte in the collocacyn of almygh-
ty God. and harken what Barnarde sayth. O thou ho-
ly soule be thou aloone / that thou mayst kepe thi self
to thy lord God / whom thou hast chosyn before all o-
ther. fle from the loue of thinges create if thou desire
to be lord of him that is creator and maker of all thin-
ge. fle the worlde if thou wylte be clene / for augustyn
sayth. If thou be clene thou desyteste not in worldely
thinges. abbot arseny as it is red in vitis patrum praid
and sayde. Lord lede me in to the waye of helth euerla-
stinge / and ther came a voyce to him and sayde. fle fro
badde compeny / be styll and occupye no vayne speche &
reste in vertewe and thou shalt be sauyd. he that sit-
teth in solytude and restith. Is deliuerd from thre fol-
de parell / that is to saye of herynge / of sight / and of spe-
che. A solytary persone wente in to wilbernesse clothyd
in a linnen sacke / and had no mo clothis. And whan he
had walkyd by the space of thre dayes he wente vp on
a greate roche of stone / and fownde vnder hit greate
plentye of grene herbyes / and a man fedynge lyke a be-
aste / and he went down pryuelye and made him a ser-
be / and he beyng naked fled / for he was shamesaste to
abyde the sighte of man / but scantly he myghte escape
And the other folowyd hym and cryed. Tary and aby-
de for I folowe the for the loue of god / and the other an-
swerde and sayde. And I fle for his loue. Then he that
was clothid threwe awaye his clothes and folowyd hit
and whan the other sawe that he abode him and sayd
Nowe thou hast caste from the thy worldely clothing
I haue tarped for y. To whom he sayde. fader tell me
some goode woorde wherby I may be sauyd. And he an-
swerde saynge. fle from worldy people and be styll of
speche and thou shalt be sauyd for these be the princi-
pall be

past beginniges of helth. for ther as is people is moch
 trouble. wherfore Seneca sayth. As oftyn as I haue
 bene in greate compeny I haue bene troublid or euer I
 haue departyd. And therfore it is sayd. *Trenorum rec-
 tio.* Blessyd be that man that shall sitte solytarly and
 be styll. for he shall lyfte him self aboue him self.



Of the Chaste turtyle.
 Dialogo. lxxviii.



None and most Chaste is the Turtyle
 amonge all othir byrdes. for whyle
 she dwellt he with her husbonde/ she
 louyth neuer noon other. And yf he dye
 she neuer takith mo husbondis nor ma-
 kes. And aftir his deth she euer drin-
 keth troublid water/ and sitteth neuer aftyre vpon grea-
 t. iii.

ne tre nor bough. Ther was somtyme a Turtill that
was a wydowe for her husbonde was decesid. wherfor
she was greatly heuy and wold neuer walke abroad
nor take consolacyon. But in greate merowe and lamē
tacyon she contynuyd and ledde a veray clete and cha
ste lyfe. and all other byrdes were compassionable vnto
her consyderinge that she was lykely to peryshe for the
greate and continuall heuynesse that she made. wher
fore they flew together to her and sayd. Sister why con
sume yowre self thus with heuynesse and sorowe.

Come and be mery with vs a while/for we in the most
glad wise that we can intende to cherissh yowre a lodge
yowre and doo yowre comforte. And the Turtill knowin
ge ther good wyll was somdele comforted and went
charitably with them. And all the byrdes receyuyd her
frendely and brought her to ther nestis / and gaue her
parte of all suche vytayles as they had. This Turtill
was armyd with the zeale of chastyte/and whan she vn
derstoode the greate fornicacyons that were occupied
there. She myghte in no wyse suffre the stench of ther
lecherie. wherfore she fled and abhorred the place and
wyll not to abyde there. And whan she had doone soo
ostyntymes/at the laste she vtterly forsoke that leche
rows compenye/for euer and retournyd vnto the clete
nesse of chastite and sayde.

I will be chaste both in body and thoughte

To flesshly corrupcyon wyll I neuer be broughte

Sorowe they to do that be bounde to kepe chastite
for they shulde not onely flee fro lecherous per
sonys. But also fro the howsis of them/for the abom
inacyon and stench of lecherie. For ther is nothing mo
re styntyng and hatefull then the stench of lecherie/
and flesshly luste with pollucyons / and therefore Bern
arde saith

narde saith. The apetyte of lechery is full of thought
of dede of abomynacyon and vncleynesse. The ende ys
shame and greate heynesse. Ambrose telleth lybretto
de Virginitate. Of a moder and her daughters that
kysse eche othir and ledyngge lyke a daunce / they lepte
all togider in to a greate watyr and drownd them self
for cause they wolde not be rebukyd of ther neybowis
of ther byolacyon. And saynte Augustyn telleth a lyke
tale in his booke de Ciuitate Dei / of Lucrece whiche
whan she was byolently oppressyd of the kynges sone
Tarquyn / she inducyd her frendes to be venged.
And afterward she was lyke and impacient of that sa-
me synne that was comytted with her / and kysse her
self. Though she shulde not so haue done / as saynt au-
gustyn saith. For verily no creature owithe to sle her
self for to eschewe the lechery of an other. For she can
not be defilyd with the sawte of eny other person / perse-
ueringe in a chaste purpose though she be byolently
oppressyd. For the bodye is sanctified or corrupte after
entente of the mynde. And therfore the detestation of
synne / loue of honeste / perseuerance of goostly strength
owithe to be commendid in suche as hate synne in ther
myndes / though they be compellyd therto bodyly. Of
the continence of a chaste woman it is tolde Libretto
de nugis philosophorum. That whan a certayne per-
son vpon a tyme rebukyd her husbonde / and sayde
that he had a fowle stynkyng breth. And he askyd
of hys wyfe why she warnyd hym not therof that he
myght haue sowght remedye. She answered vnto him
saynge in this maner. Soo wolde I haue doone / but I
beleuyd verily that every manns mouth had smel-
led so / wherfore it aperiid be veray lykelyhode that she
had neuer kysse manns mouth / excepte oonly the

mouth of her husbonde. And therefore she had wende
all menis mouthis had sauertid lyke vnto his mouth



Of the Theuysch Partrych.
Dialogo. lxxix.



Derby berith her name of the Voyce.
Ambrose and Hsidore saye that it is a
subtyll byrde and a frawdeler in so
moche that she wyll stele the Egges
of othir byrdes and noryssh them and
bringe them forth. But her frawde is
not proueable. For whan the chekys that she had hat
chid here the Voyce of ther owne mody2 by ther own na
turall instincepon they forsake her that brought them
Vypp and retourne vnto ther owne mody2 that gendur
them. and this Partrich mkyth her neste among thic
ke busshis and thornis / and leyth her Eggis in the bare
duste.

5
6
baste. And whan any man comyth bye wher her nestis
be. The hennys of them come owte / and shewe them
self as thoughe they myght not go nor slye. and as thei
myght sone be takyn. and they goo euer the senger the
slowlyer / and by this sotylte they tarpe them that thei
mete tyll that they bringe them farre from ther nestis.
Oppon a tyme ther was a false partryche that stalc y
Eggis of an other byrde in her absente. and whan she
that had bene absente was retournyd home to her own
nest and fownde not her Eggis she made greate sorow
and sowght all abowte with a full heuy chere for them.
But at the laste with the greate labowre / and stodye she
fownde both the egges and the theef that stalc them / &
immediatly she shewyd the mater vnto the iuge. and
he cptyd the theef / and examyned the mater subtillye.
But he coude not come to the knowlege of the trowth
for the theef denyed it vtterly. and the iuge coude not
grue diffynitif sentence of deth / for ther was no wytnes
se. And she that was accusatrix sayde to the iuge.
Thow owyste to tourment him and to compell him to
shew the trowth. To whom the iuge answerde & sayd
Thow owyste to proue that thow hast sayd / that mi
iugement maye be rightfull. Or elles I shall punyshe
the with her. But whan noo proof coude be made of y
matere. the iuge had suspencion and commandid them
both / to be greuously punysshed / and emonge ther pay
nes examynyd of the mater. And the theef made oppy
confessyon both of that myscheuows dede and many o
ther that he had done before that tyme. Wherfore the
iuge commaundid the theef to be hangid withowt len
gar tarynge and sayde.

he that stelyth and also accusith.

By greate sotylte him self excusith.

DD

Therfore begyn thou firste at thi self / and reuolue
in thyn owne mynde / and thinke what thou
arte thi self that accusist an othir / and whedis
thow be not reproveable of that same worde or dede .
for it is wytten ad Romanos secundo. O thou man
that iugiste. Thou arte not excusyd / for in that same
sawte that thou iugiste an othir / thou dampnest thy
self. for thou commyttyst the same cymes y thou
iugiste. Therfore thou that techiste an othyr / techyst
not thy self. Thou stelyste / and rebukyst theste. thou
dorste lecherye / and bydest contrarpe / wherfor Caton
sayth. Do thou not that thinge / that thou art. wond
to blame. for it is rebukefull to a doctoure that doth y
same. Upon a tyme ther was a tyraunte gaue iuge-
ment that a theef shulde be hangyd / and a Philosofer
that was there present / and harde it lawghyd. and he
was askyd of the Tyraunte why he lawghyd. And
he answerde and sayde. for greete theys iuge smale.
And Saynte Augustyn de Civitate Dei / Libro primo.
Capit. quarto. bringeth in an Exemple / of Alexan-
der and Dyonyse a pirate. That when he was take
Alexander askyd him why he enforcyd the see. He an-
swerde and sayde. By fre presumpon as thoue dorst
all the worlde. But for cause that I occupye but with
a small Naue I am callyd a theef. And thou namyd
an Emperoure / for thou occupiest with a grete may-
ne. If Alexander were takyn a loone. He were a theef.
If moche people were attendaunt to my requeste. Dy-
onydes shulde be namyd an Emperoure. Lacke of
goodes causith my badde name. And intolerable pry-
de and insacryable couetyse make the a theef. If fortu-
ne chaungyd I myghte fortune be thy bettyr / and thou
that arte now more fortunable / myghteste happe to
be woe

be worse than I am. Alexander merchaunt greatlye
 of the constancie and steadfastnesse of this Dionidys /
 and sayd to him / I shall make a preef if thou wylte do
 bettyr in tyme comynge. for I shall chaunge thi fortune
 neyther from henceforth thy manhode shall be a lowd
 with thy good maner. And cawsyd him to be ascrib'd
 vnto his knyghtes / that he myght lawfully doo kny-
 ghtes & seruyce / and lyue there bye ever after duringe
 all his lyfe.



Of the Pye and other byrdes.
 Dialogo. lxxx.

DD. ii.

Ther is a byrde namyd Pica / the whiche is the
moost subtyll as saith Plinyus / and varped
with the colowris of blacke / and whyte. There
was somtyme a wylde pye / that dwellpd with
a byrder and cowde speke bothe Englyssh and
Latayne. Wherfore the fowler cherpyshed her wele and
maynteynyd her greatlye. And the Pye was not Unre-
membryd of the benefytes of her keper. And thought
to rewarde him / and flewe forth to other chatering bi-
des and sat with them samyllyerly / and spake manny
speche. These byrdes were very glad and reioyced gre-
tely to here her. And they had greute affectyon to lern
to iangle and speke as she dyd. Wherfore they callyd y
pye to them / and sayde to her all with oon voyce. We
praye and beseeche the to teche vs to speke as thou spe-
kyste / and we shall rewarde the to thi pleasure. To
whom the pye answerde and sayde. I can gyue you no
full answer vnto the tyme that I haue spoke with my
mastir that taught me. Neuerthelesse if it please you
to flye with me to him. He shall receyue you ful curtesy
lye / and teche you as I am taught. The byrdes we-
re credibill and flewe togider with the pye. And whan
the pye came home to her mastirs howse / she shewyd h
all her mynde and sayde. So make redy thy nettis and
I shall flye in to them with these byrdes. and the byr-
des harde wele the speche of the Pye / But they vnder-
stoode her not. And therfore they went forth meekly &
feryd not. And even forthwith came the fowler & stre-
chyd his nettys / and the Pye went forth to the byrdes
and sayde. Dowte not dere susters / But flye with me
boldely. For I haue spokyn pfectly to my mastir for
you / and he wyll receyue you with the goode will. And
whan they were all come in to the nettys, The fowler
wrappyd

Whappyd them in the nettys and toke them / and solde
them / and made him self riche and sayde.

To them that thow canste not Understonde.

Gene thow no credence on se nor on londe.

AND so we owe to be ware of credence geuyng to
suche as speke to vs subtellye / and be sophemys
for it is sayde Prover. xxix. A man that speketh
to his frende with flatering and fayned woordes / stret
chyd owte a nette before his fete to kache him. And in
same place it is sayde . A false flaterer is lyke a Snare
to an innocente. Wherfore on a tyme a ryatowre sayde
to his felows whan he sawe a pover man bere a lambe
to the markette to sell. Will ye haue the lambe that he
berith to markette. And they sayde. ye with the good wyll
And he orderynys his felows to stonde in dyuerse placis
as the poreman shulde come / and euery of them shulde
aske if he wolde sell the dogge that he bare. And whan
the first had askyd hym / he answerde and sayde . It is
not a dogge / but a lambe. and whan thei had met with
hym all and askyd so / the symple man beleuyd that
a lambe was a dogge / and so let them haue it for lytel or
nowghte. and in lykewyse many on beleue every thinge
that is tolde them / which is greate parest. Wherfore it
is sayde Eccles. xix. Beleue thow not every woorde.

But in every dede / the possibilite and the ende / is to be
dowbtyd. as it is tolde in fable. That Upon a tyme my
ce made a counsell / and ther it was concludyd that thei
wolde orderyne a bell and it shulde be hangyd abowte
Cattis necke / that the myce myght here whan she ca
me / and flee and hyde them self. Ther was among the
a mous that was veray wyttys / and sayde. I put case
that the bell be made who shall hange it abowt the cat
tis necke / and ther was not oon that durste take it

pon him. And soo they let fall ther purpose for cause
they cowde not perforce it.



Of a Kyte that begyled the wodehennys
chekyns. Dialogo. lxxxi.

Muche a Kyte / as sayth Hsidore / is a
byrden ghe as greate as an Eagle / &
hath cleve fete and byll lyke a Gos
hawke / but they be crokyd and notte
ryghte / and he hath wynges lyke a
Goshawke . And he is but weke in
strength and not veray swyfte. And he rauenouslye as
waylith to sle smale chekyns / and oftyn tymes he ys
abowte flesshampe and ther as Careyne is. And as
Plynus saith. The kyte is bolde in smale thinges / &
ferefull in grette thinges / and perhawke put hym to
flyghte / though he be dowble so greate as he. This
Kyte cruelly cawghte the Chekyns of a wodehenne &
ate them . wherefore Dany ther moder was sore gree
uyd &

hys and bent inwardely for impacience / and neuer
wolde spare the knyghte a fyre / but ever enuyed her / and
sawghte to be auenged with all her power. And aftyre
warde the knyghte repentyd him and was compuncte and
askyd forgyuenesse both by him self and by messengers
of the grete mourdre that he had done. But this Dr-
nys was indurate in malysse / and wolde not be mercy-
full nor graunte hym forgyuenesse / and sayde

I shall neuer forgyue the and graunte the ful reste

Whyle thou hast lyfe. Nor whan thou lyest in cheste

So manyon be indurate and nenyr wyll forgyue to
them that aske forgyuenesse. agayne suche o' saup-
owr sayth Mat. vi. If ye forgyue not to men ther
synnes. howe heuynly sadie shall not remytte your of-
fencis. And saynt Augustyn saith. Every creature shal
receyue suche forgyuenesse of God / as he geuyth to his
nepbowre. Wherfore it is wrytten Ecclesiasti. xxviii.
forgyue to thy nepbowre that he hath nored the / and
then to the prayinge thy synnes shall be forgyuen. For
Saynte augustyn saith / that a wiseman not oonly for-
getteth iniuries and wronges / but alsoo he sayth he
suffred noon. and alsoo Seneca sayth in his booke de
quattuor. virtutibus makynge inquisicyon of the con-
stancie of a wiseman. If a wyseman be smytten what
shall he doo. He answerde and sayde. What dyd Cato
whan he was smytten on the mowth / he graunted not
Nor he venged not. y wroge / & he not only forgaue / but
sayd he had no hurt / y hi thought most honest saynge
he cowd. Seneca sayth in y same booke speking of Cre / &
tellith of Docrates / y as he went by y cite / & was smyt-
ten with a great buffet / he sayd nothing elles but y it
was an heuy cace / that men knew not when they shul-
de do on helmettis on ther hedis / & whan thei shuld not
also in

also in the same booke it is tolde of Diogene the Philoso-
fre/that whan he had talkyd with oon was namyd sen-
tulus/and this sentulus was mouyd with ire/ & spet
in the face of the philosofer/he pacyentlye suffirde him
and wyped his face and sayde to him thus. O Lentule I
shal bere witnesse that all they be deceyued that saye
thow haste no mowth. and Seneca also tellyth that so-
crates had two wyues. The which were verye jelous
and contencyous/in somoche that on a daye / they ma-
de a sawte vppon him and threwe him to grownde. and
at thirtynie whan oon of them had sore aueyrd him/
he wente forth and sayde. I fere we shall haue greate
thondir after this rowbelows wedir / and set him self
down by a wall/of the hows/and she cawghte a pispot
full of vyne and poxyd it on his hede. But Socrates
kepte his pacyence and sayde whan he had wyped him
I knewe wele that aftr2 greate thonder/ther shuld fo-
lowe rayne. and whan his frendes had counsellid hym
that he shulde put them from hym / he answerde and
sayde/ I lern at home what I shall be in the markette.
That is to meane. I lern pacyence at home that I may
shewe it oppnly. whan a man askyd on a tyme/of the o-
dors the mooste meke and pacyente Emperoure/ howe
he coude suffre the greate iniuries and wronges that
were done to his owne person/and howe he myghte he-
re hym self the rebukeful wooordes of his enmyes and
venged it not. He answerde and sayde. we doo thus for
cause that we wolde sayne byng dede men to lyf. that
is to saye. wycked men to vertewe. for it is but a small
dede to sle men that be leuyng. for the smaleste bestis
y bere lyf may do y as loppes & spiders. & also venymous
serpentis may sone sle a man. But it is a great thinge &
possible onely to god to reyse them that be dede.

¶ Of the



Of the Owle that wolde haue lordshippe
of all wyldesowles.
Dialo. lxxxii.



I sayth Isidore / Bubo is callyd soo
of the sounde of the voyce / and it is
callyd an Owle after our Englyssh
tonge / and it is a passynge cruell byr-
de and greatly loodid with fedys / &
full of slowth and feble to flye . And
ther is an awtoure that spekythe of
her and sayth . The owle sowpith vppre the dours Eg-
gis and hurtyth and catchith nycte / and she luryeth in
Chirches and drinketh the oyle of the lampe and desi-
teth it with her donge . And whan she is impugnyd of
other byrdes that loue daylyghte she sitteth and defen-
deth her self with her Teyrs / and by nyghte she wan-
deryth and flyeth abowt / and in the daye tyme / she hy-
deth her self in hoolys of wallys / with this byrde mas-
ter.

my other byrdes be takyn that flye abowt her/ and robbe
be her of her feddys. For all they hate her and be eny-
myes vnto her/ and therefore these byrdes take all ma-
ner of byrdes with the owle. Plinius saith that the tap-
le comyth first fro the egge. This owle is a nyght byr-
de most fowle and hatefull amonge all other byrdes / &
ther be Versis of difference betwene Bubo bouis/ for an
Owle/ and hic bufo/ bufonis/ for a Toode. Verse. An o-
wles byrde is Bubo the owl. But bufo is a beast moost
fowle. Vppon a tyme whan all byrdes had made a gre-
te conuocacyon/ and after sower they wente all to res-
feryng nothinge. The owle came forth the whan nyght
was come and exalted her self and sayde. I am greatly
cebrakyd and subduyd of all byrdes/ and nothinge mag-
nyfied as my noblesse requyryth/ but nowe I wyll exal-
te my self. For I wyll nowe with my frendes and kyns-
men lepe amonge these other byrdes / and we shall sle-
and destroye the gretteste and the rulers of them.
And aftirwarde I shall be Duke and ruler of all wilde
fowles and byrdes. Wherefore she callyd forth vnto her
the porphyrion and the nightcrowe. The hawke and
the swete/ and also almaner of nyght byrdes. And thei
all togider in bright harneys with grete strength en-
tryd in the nyght tyme vppon all other byrdes. Inten-
dinge to slee the grete rulers/ and by vsurpacyon to ha-
ue the dominyon of the cite. But all the other byrdes wa-
re wakyd sodenlye with the noyse of ther harneys/ &
whan they espyed the grete treason/ thei ran & caught
harneys/ and toke the traytours euerychone/ & brought
them all togider fast fettyde/ and chaynyd to the Eagle
that he shulde geue ingement vppon them. And whan
the Eagle knewe this matere/ he gaue this dredeful sen-
tence agayne the traytours. That euen forth with
them

they shalde be destroyd thurgh the cite/and to be hanged
yd. and also that the owle and all her kynrede shulde
haue perpetuall persecucion/and be takyn for enemyes
to all other byrdes/and to be banysshed from ther com-
panye for euer. And for this cause after the pygmentys
offablys all other byrdes pursueth the Owle and crye
wote vpon her. wherfore in the daye tyme she dare not
nowyse a pene amonge them/ but slepyth al by the nyght
and sekpyth her wote with great heynesse and penurite
faynge in this wyse.

He that wyll ryfith shall haue a fall
and he that bettapyth at laste perissh shall

And so in many a greate cite ther is meaneys made
to be prowde people and euill disposyd to destroye
thent that be aboue/that they might haue the rule.
Therfor such people owyth to be wate that they be
not punysshed as was the owle / for it is wyrtten Ec-
cles. vii. Do thou noon euill & ther shall noon come to
the. and offende thou not in greate multitude of the cite.
Nor be not to besy amonge the people. And also it is
wyrtten Prover. xxi. He that thinkyth to do euill/
shal be callyd a foole. But he y walkeyth lowlye/walk-
keyth surelye/they y be greate & myghtye/owyth to be
contente with ther worshipe/& not to vsurpe lordeshipe
& rule vpolentlye/for of all lordeshyppe the tyme is but
shorte as it is sayde Eccle. x. and he that wyll not vnder-
derstonde this breuenesse of tyme nowe in this presente
lyfe/shall fele great payne after this lyfe/and it is wyrt-
ten sapi. v. What hath owr pryde profyted to vs. Or
what hath the booste of owr rychesse awayld vs. All
this is fled and passyd lyke a shodowe. and Dalery tel-
lyth. li. viii. That whan Anaparchus an entle had re-
portyd vnto Alexander that there were innumerable

wordes as Democritus had shewyd vnto him before
 tyme. Alas quod Alexander I am but a wretche. for
 vnto this tyme haue I not obtayned oon hole worlde.
 And neuerthelesse within a shorte whyle astir he was
 inclosed and layde in the space of v. foote. And therefore
 Quintus Curtius tellith that oon sayde vnto Alex-
 ander. Beware that whan thou comyst to the heyghe
 of worshyppe to the which thou labowiste. lest thou
 be takyn and ouerthrowen with the bowes / that is to
 saye / with the payllys that longe vnto worshyppe. A
 certayne souldan moste noble amonge all othir kynge
 agarenotans. afterwarde that he remembred that he
 shulde dye / he caused his wyndyng shete to be takyn
 and put vppon a spere lyke a banner / and to be precon-
 sed and cryed abowte the cite that of all his realme and
 richesse and tresowres / he shulde nomore carye with
 him in tyme of his deth / but oonly the same shete to wrap
 pe his body in. And therefore all transitorie and vnde-
 rely worshyppe is lytell worthe.

Of the Landebyrdes and waterfowles.

Dialo. lxxxiii.

The Byrdes of the lande beholdinge Waterbyr-
 des to take ther foode both in the watic and on
 the sonde / were sore troublid and came all to-
 giber and sayde. we be begyld and robbyd day-
 ly of these Waterfowles. for they be saturate
 in the watirs. And afterwarde whan they haue wel
 eten / they comie to the sonde and take awaye ovr leu-
 ge and deuoure it. And so they callid these waterfow-
 les forth before them and sayd to them euen thus. We
 be greatlye kepte bare by the meanys of poue / for atte-
 rowe pleasa-



powr pleasure ye be refresshid in the waters / and yit ye
 cannot be sufficyd. But after powr sufficient saturatio
 on ye come to the lande and deuowre owre leupng. Do
 nomore so / fro this tyme forthwarde. For and ye do. we
 shall dyspue powe fro the lande / or elles we shall make
 some of powe wery of powr lypys. To whom the wa-
 terbyrdes answerde and sayde. Sustirs ye speke vncu-
 terslye / rebukynge vs for owre mete. But we praye
 powe hartely that ye will bowch sawf to ete with vs
 of owre delicatis / for owre hartys shal be the meryer for
 powre companye. And these lande byrdes herynge the
 profirs of the other byrdes / and desyringe watyr mete
 for gulosite flew forth togider with them in to the wa-
 tyrs / but for cause they coude not swym / they were in
 greate perell / and inbardye of ther lypys emonge the
 floodes and waves. wherfore they cryed for helpe and
 socowre. The watyrbyrdes were mercyfull and full of
 compassion and wolde not yelde a shrewde turn for an
 othir / but toke them vppon ther backs and conueyd.

them to sonde. wherfore they were lycencyd for ether of
them to fede both in watyr and sonde at ther owne ple
sure saynge.

Sobrie folke dure moch longer then glotonows

Meke folke lyue merper than they y be inuydyows

SO many a gloty is sozry whan he seyth of herfol
kes etc / thinkinge y he shall neuer have y nowgh
and that he shal lacke that is nedefull. But God is a
good lord that made the worlde and all thinge that is
ther in as it is wrytten act. p vii. God hath geuyn to al
thinge: lyfe and inspiracon / and all other thinges he
hath ordeyned. Therfore Crisostome saith. God ge
uyth carnall benyfyers to sake as be worthy and al
so vnworthy. Therfore we owe to be contente of
that god sendyth to vs. For as Barnarde sayth. The
moost rauynows byrde is contente with the ayre. The
wolf with the sonde / the lute with the watyr. But a
couetows man wolde robbe the erth the ayre and the
watyr / and heuyt also yf he myght for his insaciab
le desire. But Princes in the olde tyme were not of that
condicion / for in them was grete continence and restrayn
te of glotonye as sayth Vigecius de re mylytari lib. i.
Where he spekyth of contynence of princes / and first of
Alexyander he sayth that walkinge in his iouney with
his agid seruauntis he vsid to ete brede oftyn tymes
withowte any other sustinaunce / and in the same wise
it is redde of Scypion emylhan / and of Caton it is red
that he was contente to drinke suche wyne as his ser
uauntis dranke / that were shipmen & rowyd the ship
pe. And also of Hanyball it is sayde / that he restid not
before nyghte / and in the nyght tyme he vsid to ryse / &
in the twylpghte he went to sowper. And in that same
place hit is tolde of the marueylous abstinence of the
hooste

hooft Under marke satyrie/that whan an apple tre la-
pyd with applys was in an orcharde adioynge vnto
ther castelles feyn of them/it was so left vppon the ne-
ytre daye/and not oon apple mynyshed. It is redde also
in gestis Romanorum / that Augustus Cesar was a
man of small mete. for he was content with brede and
smale fisses/and chese/and grene pygges/ and he to
ke his foode in every place/and in suche tymes as his
stomake was desyrous and neuer ellys. And this gre-
te restraynte of glotonye was not oonly in men/ but al-
so in women/customablye obseruyd/ for by cause they
shulde be preseruyd from synne and shame. for the be-
ly and membris of generacyon be nyghe togider / and
therfore Jerome saith. The bely that is replete with
wyne doth sone boyle and spuyth in to lecherous as-
fectyon and desyre.



Of the Chorle and the Beys.
Dialogo. lxxviii.



Vpon a tyme ther was a Chorle/which
cherysshed many Beys in an hyue / by
thowhiche he gate greate good / but ne
uerthelesse he had manye a paynfull
tounge of them / whan he toke owte
the Combes. And it fortunyd vppon a
tyme that he had a greuous strooke of a Bee / which gre
uyd hym very sore. wherfore he was right angrey and
thretenyd the Beys and sayde in this wyse / I promyse
you by God almyghty / that and enerye stynge me mo
re / I shall ouerthrowe you and dryue you awaye.
To whom the Beys sayde. Thow Chorle thow arte
gladde to gadre and receyue the prophetable swetnesse
that comyth of vs / but thow arte loth to suffre any pay
ne / Take patiently the bitternesse / yf thow wylt reioy
ce the swettnes / or elles we wyl forsake the / and thou
shalte neuer haue more profite by vs. This Chorle
within a shorte space after came agayne to his hyues /
and toke owte the honycornbes / and forth came a Bee &
stunge hym sore and thurst in his spere / and gaue hym
a greate wounde / wherfore he was woode / and in gre
te angre he ouerthrew all the hyues and destroyd them
and the Beys seyng the greate surpowsnes of the chor
le. They forsoke him all at oonis / and came neuer mo
re there. and so the Chorle was brought to greate po
uerie / that was somtyme vsyd to lyue prosperouslye.
and whan he remembred the greate auayle and profite
that he had receyuyd before season of the Beys / and the
pouerte that he was fall inne / he bewayld his misera
ble state and sayde,

He must

He muste suffer both disease and payne.

That to haue auantage is euer sayne.

But now in these days ther be many such that desire to lyue esilye/and to be mery and to haue worldely ioye/and afterwarde to regne with Criste in eternall blysshe. Manie seke cryste in delytes and pleasure. But as it is wrytten Job. xxviii. He is not fownde emonge them that intende to lyue delyciously/and after the bodyly pleasure, and therfore Jerome saith. He that wyll leue after the doctrine of cryste and after the gospel/all his lyfe shall be paynfull and lyke a martirdom. For almyghty God excludid not man oute of paradise to the entente that he shulde haue here an other paradise/as saith Bernarde. Wherfor it is redde in Vitis patrum/ that a broder of religion put a question to his abbotte and sayde. Why am I so slowthfull sittinge in my cell. To whom he sayd. For thou sawyst neuer the greete reste that we hope to come to Nor the great paynes of hell that we drede. For and if thou woldist beholde them dyligently/and if thy cell were replete with woormys Up to thy necke thou woldist gladlye and wyllfully abyde amonge them withoute any slowth. Also it is redde in Vitis patrum that certayne bredren of relygion prayde and despyed an olde man that he shulde take his reste/and labowre not so sore. To whom he answerde and sayde. Bredren beleeue me truly. For Abraham shall repente hym when he shall see the greete gyftes and rewardis of Godde that he hath nomore labowrid and trauayld in goostly trauayle. Also ther were an other tyme dyuers personys that sayde to a man of greete perfeccyon. Howe arte thou contente in thy mynde here to suffre so greete labowre/and he answerde and sayde/all the tyme of

fin.

my labour that I suffer here / is not sufficient to be
comparyd to one daye of the tormentis whiche be ordeyned
to synners in tyme comyng.



Of a Lyon that sawghte with an Eagle.
Dialogo. lxxxv.



Upon a tyme Leo the kynge of wyld
beastis sawghte greuously with the
Egle kynge of all byrdes. The Lyon
hauyng on his syde all maner of beas-
tis / and they stode on the grownde re-
dy enbatayled and ther feldis pighte
The Eagle truly with othir byrdes toke ther auante-
tage both on the grownde and on treys / and with dar-
tyes and sharpe arrowys they sawght with the beas-
tis. A byrde callyd Gryfes comyng bye / and beholdinge
this myscheef was very sore / and went by to an hyll
and then

and ther abode / & wold not medle among them. The
lyon seynge y was sore aferde & sayd within him self
and if this Gryfon take parte agayn me I shall be o-
uercome. The Eagle also thought in her mynde. This
Gryfon hath a tayle & fete lyke a beaste. Wherfore I
dowte y & if he fortifie the beastes / I shal not mowe du-
re. Therfor both the lion and the Eagle sente forth em-
bassatours to the Gryfon / to vnderstonde what he
was / and why he sate there. To whome the Gryfon
sayde. I am a byrde and a beaste / but neyther. h. nor. k.
here I sitte for loue & peace. For I loue no percyalyte /
nor rymowre. And whan he had geuen this answe-
re he was graciously receyuyd of all beastes and byrdes
And so this Gryfon walkyd at his pleasure / amonge
them all / for he was not suspect to neyther partye / and
whan he sawe oportunitie / he began to treate of peace /
and for cause the parties had no suspencion in hym /
they compromytted the matter frely in to his hondes / &
he gaue sentence y thei shuld depart fro y feelde in all
hast possible / & nomore to continewe warre / but dwell
in peace for euer and sayde.

He that is willinge peace for to make

Must be indifferent and no partie take.

And th^e every mā shuld do amōg y vnpossible to see
A thē at rest / y he may be y childe of god. mat. v. saith
blessyd be thei y be possible / y cause peace to be amōg
ge thē y discorde. they shal be callid childre of god. I saie
lii. How goodely be y fete of thē y shew peace. & so y fete
of mē bering discorde be accursyd. as Eccl. xv. viii. y dou-
ble tongid man & maker of strife is accursid / for he hath
troublid manyon y wold haue kept peace. It is red in
Vit. pa. y on a tyme ther was a gret stryf betwene an he-
thin & a crysten / & cam togider with ther kynsmen and

frenches euygh redy to fighte / But Saynte Appollonye
 prayde them to be in peace. But notwithstandinge on
 that was cheef cawser of the discorde and discencion
 which was a cursyd man and myschenowes lettyd the
 peace and sayde that he wolde neuer haue peace while
 he leuyd. Then sayd the holy man. Be it as thou sayst
 for this daye shall noon be slayne excepte the / and thi
 sepulchre shall be congruente to thy deservinge in the
 belyes of all byrdes and beaustis / and so it was in dede.
 for he was sone slayne in that same fight and troben
 in the sonde / and there he laye all the nyghte. And in
 moorninge his frendes came to burye his bodye / & they
 fownde it all to torne and deuourid of Serpes and of
 other wyld beaustis.



Of the Lyon that wedyd twayne of his whelpis.
 Dialogo. lxxxvi.

The



Sfortunys vppon a tyme that the sy-
on marryed twayne of his sonnys / and
he gaue to euery of them a gret woode
to ther mariage . But oz euer he sente
them fro him he warnyd them of thre
thinges / and sayde. Children kepe ye
my commaundmentis / and in especiall obserue these
thre thinges / and ye shall prospere and leue merylye.
first loke that ye be in reste and peace withe them that
be abowte youe. The secounde kepe ye well this wood
which I haue geuyn to youe / that beaustis and Catell
maye multiply and increce ther in. And the thryd sight
neuer with the kynde of man in nowyse . The eldste
kepte trulye these commaundementis of his fader and
increcyd in greate welth and richesse. The yonger trou-
blyd sore with his seruantes and had neuer peace in his
howse. Wherfor he ranne in to the woodes with gre-
te furpousnes and cruelly kyllyd all the beaustis / that
were there / and shortly to tell he robbyd all the wode.
And at a layser he went to see his broder / and whan he
saw hym in welth / and hauinge greate aboundance
of richesse he sayde. I am vnhappye / for I lyue in grete
penurite and trouble / and thow arte iocounde and ly-
uyst in greate peace and pleasure. To whom the elder
sayde. Thow hast not obseruyd my faders preceptis /
therfore these incomodities bene fall vppon the / but I
praye the to come with me in to the woodis / and se how
I haue keppeyd and increcyd my faders goodes. And as
they went togider ther came an hunter / and pighte vpon
his netts / for to Catche of the beaustis. Then sayde the
yonger syon to the elder. Seyste thow not how yonder
lytell man labowith and intendith to destroye vs.
The elder syon sayde. Knowyst not thow that owre

fader commaundid vs that we shulde not fight wleh
man in norwysse. The yonger sayde. ffre on the wretch
wyle thou lese thy noblesse leonyne for Bayne fableys
I my self shal go plucke him on smale pecys. and as he
ran in greate haste towarde man and toke noon hede of
the nettis / he fel amonge them / and was faste masshid
and takyn and destroyed. The elder Lyon tournyd ho-
me agayne and sayde with a full sadde mynde .

The faders preceptis he that obseruith

In greate suretye him self conseruith

Utherfore it aperith playnly that it is a sure thing
to kepe the commaundmentis of fadie and modie
and to be obedyent vnto them in all thinge that
befull is / as sayth the Apostle ad colos. vi. Children be
ye obedient in God to your genytowris / for y is right-
full. It is tolde in fableys that a Lyon was bedrede and
laye in his bedde styll and myght not ryse for age. But
a whelp of his which was very strong / yonge and su-
fyr. Came to hym to vysite him in his syknesse. To
whom his fader sayde. Joye thou sonne and be merce
for almaner of beastis drede the . Sauf of oon thinge I
warn the. fight thou neuer with man / for he is stren-
gest of all beastis. This yonge Lyon was sore temptyd
agayne man and sawghte him to fight with hym.

And as he went he fownde two open yowkyd togider
vnder a iocke / and he askyd of them and sayde . Be ye
men / and they sayde Naye. But we be subduyd of man
This whelp was ever the lenger the fiercer and son-
de an horse fast chaynyd with Iron and a sadyll vppon
his backe and to him he sayde. Arte thou man whom
I seke / and he answerd and sayd naye / but he hath ma-
de me faste. The Lyon meruayld & ran forth & at the
laste he fownde an husbonde man cleuyng a tre . To
whome

whome he sayde. Make the redy for I wyll fight with
the. And the man answerde. Let vs cleue this tre firste
and after that we shall haue layser I nowgh to fighte
and with these woordes the man made a greate clyfte
in the tre with his aye/and taught the Lyon to putte
in his Cleys in to the clyfte/that it shulde the soner be
clouyn a sonder. And whan he had put them in/the mā
pluckyd owte his aye/and the Cleys of the Lyon were
faste in the tre/and the man cryde owte for helpe of his
neybowis. To whose clamoure all men of the towne
rose vpp and ran owte/some with swerdes/some with
clubbys and some with spetys/to sle the lyon/ And he
sernge him self in so greate iudardye for haste he leste
his cleys in the tre/and scantlye cowde escape withe a
payre of blodye fete. And so with greate confusyon he
tournydde home agayne vnto his fader / and com-
fermyd hys counsell / for he had prouyd hytte / by
experience.

Of the Tyrawnte the Gryson.
Dialogo. lxxxvii.

AS Isidore sayth Ethymologiarum
vii. Gryses is a fedyrde byrde/ and
iiii. foty d. And the kyndes of these bir-
des be gendrid in eperboray mowntis
that is scithia asiaticha/and he is ly-
ke vnto an Eagle both in hede and in
wpyngis/and in all other parties of
his body. He is sembleable to a lyon/and he destroyeth
both men & horsis. and he putteth a smaragdyne stone
in his neste / agayne benymous beastes of y mownte/



And he slepyth and destroyeth all men that dwell nere him. This Gryphon toke a greate prouynce to rule. But for his Tyrannye and Couetyse he commaundid thie thinges. first that no man shulde be receyuyd ther neyther to bye nor sell. Secounde that no maner of creature shulde come thedit from other contrays. The thyr that noon of all his people shuld be so hardye to go to othier contrays. And these thre commaundmentys were obserued of his subiectis / and he leuyd in delycis and pleasure and gadryd greate goodes and no wonder. for what so euer that cam to his possession he partyd with noman therof. But kepte it straitlye to his owne propre vse. And vppon a tyme by the rightfull iugemente of God. Thondris lyghthinges & tempestis destroyed all the contraye. The dwellers and comprouincypalls of that contrey ran all togider to the gryphon crying and saynge. So we hene that we dye not through hunger
And he

And he sent forth legates to other nacjons that were
nexe adioynante to him that thei shuld sende of ther
goodes and graynes vnto him / and sell them at ther
owne pryce. To whom they answerde and sayde. thou
woldist neuer sell to vs noon of thi goodes. Nor now in
thi nede we will noon sell to the. He sent agayne other
messengers desprynge them to come with marchaundi-
se and to haue fre passage at ther pleasure. and thei an-
swerde. Thow woldist neuer receyue vs before this ty-
me / nor nowe thou shalt not. The thrid tyme he sent to
them and prayde them to receyue him and his people / &
not to forsake them in mysery and penurite. And they
sayde. Thowe camste neuer to vs tell nowe nede coar-
tyth the / and therefore we shall not receyue the / but ra-
ther dryue the from vs and if thou come to vs. And soo
forsakyn of al people in grete wretchidnes he dyed with
all his nacjon and sayde.

He that wyll not serue / nor helpe at no nede.

Shall oftyn be indygent and craue and not spede.

Herfore hit is good to be curteys and to receyue
foraynes and straungers and to vse marchan-
dise with other nacjons / and to departe the wor-
delye goodes with other / and let them comne to comyn
vse / for our sauowre saith Mat. vii. All thinge that
ye wyll othermen do to you / do ye the same vnto them
Thus biddith the lawe and prophetis all. And Basile
saith. Be thou such to othermen / as thowe desyrest to
haue them to the. It is red that whan Alexander went
by the waye with his oste / and both he and all they we-
renyghe loste with thurst / soon gaue to him a cuppe of
sayre watic / for a grete gyfte / and he commaundid hit
to be powrid owte. for he wolde not drinke him self / for
cawse he cowde not gyue parte to his knyghtes. But

Conetowse man saith contrarye. Ecclesiasti. p. I haue
fownde reste vnto me / and I shall etc of myn own goo
dis alone. Suche conetowse men shulde not be preferrid
Wherfore in the olde tyme suche as lauyd auarice shul
de not be preferryd agayne / camyn wele as Valery tel
lyth libro sexto / that whan two consullis of rome shul
de haue besente in to spayne / and the romaynes toke
counsell and deliberacyon ther vppon. Don Scipion say
de Neyther of them lyketh me. For the oon of the hath
nothinge and to the other nothinge sufficith. Augynge
equallye pouertye and auarice in malycious people.
Also Valery tellith / that Tiberius the Emperoure
chaungid but seldome the iuges of the prouynces / for
cause that they that were newe ordeyned were verpe
redy and intentyf to receyue. An example is shewyd of
a man that was woundid the whiche a grete hepe of
flies coueryd / and oon came byre and sawe them & dras
ue them awaye. To whom he sayde. Thow hast done
euyl to me / for these were full and replete. Nowe shall
othir come that be hongry / and do me more greef. and
in lykewyse ingis whan thei be neddy or conetowse / thei
be gredye to catche / and desirous to haue. It is red in
the fables of poetys / that a kynge desired of apollyne /
what sorow he towchid myght be tournyd to Golde /
and it was grauntyd to him. And soo whan he shulde
towche mete or drinke with his hondis or with his lips
towards his mouth / it was tournyd in to golde. and he
was oftyr hongry / and perished for lacke of sustinan
ce. And so haboundance of riches maketh a conetowse
man hongry and destroyeth him / it is redde in Croni
cles. That Tarce a queene whan she had takyn the
kynge of perce / she causyd his hede to be smytte of / &
put it in to a botell full of bloode and sayde. Thow hast
cruel

eare thrusts bloode. Nowe drinke bloode thy self. So
 shall it fall in tyme comynge to couetous tyrantis the
 which desire the bloode of the pouer people. That is to
 saye. Ther goodes and saze laboris. Couetous men
 in hell shall drinke molten gold. As a philosofre tellith
 that Nero the Emperoure was sene in hell / bathinge
 him self in sethyng golde. And whan he sawe a greate
 many of comers bye he sayde to them / come hider ye
 people. that be Venditours of your neybowris and bath
 yow here with me, for I haue reseruyd the best parte
 to yow.



**Of a Leopard and an Unicorn that sawght
 with a dragon.**

Dialogo. lxxxviii.

CC.ii.

There is a beaste the which is gendrid of a Lyon
and a Parde saith Solinus and is namyd Leo
pardus. And the femalis of them be bolder and
strengar then the males. Plinius also saith.
Who so wyl resist to wode Leopardus muste
rubbe garlyke betwene his hondes/and withowte Ta
ryinge the Leopard goith away/ for he in no wyse may
abide the ayre of garlyke. And the Leopard beith a co
lowre subtruse/and he is full of blake spottis/and these
beastis be moche lesse then Lyons / and yf he fortune to
ete any Venyme/he sekpyth for the donge of man/a etith
it and is hole. Ambrose saith. These leopardus be most
cruell of kynde/ in somoche that they can neuer be ta
myd to forgete ther cruellnesse. And neuerthelesse they
be tamed/and taught to hunte/and whan they se ther
prey they be lette lose/and if he cannot cathe hit at the
fowrth or the fyfte lepe/he is euen wode/ and what soo
euer come before him/in that wodenesse/ he rinneþ vp
pon it be it man or beaste/ but yf the hunter preyde so
me beste and gyue it him forthwith. For it is impossible
to please hym but with bloode. This Leopard vppon
a tyme sawght with a dragon/ but he preyayled not.
Wherfor he went to the Unicorn and mekely besought
him of helpe and sayde. Thow arte goodely and vertu
ows/and lernyd to fichte. Wherfore I praye the inter
lye to defende me from the furoure of this dragon. the
Unicorne began to exalte hym self herynge this comen
dacyon and sayde. Thow hast reported of me as it is
truly. For I am an olde warryowre and I shall defende
the in the beste wise/have thow no doubtte. For whan
the Dragon opynneth his mowthe. I shall smyte hym
through the throte with my horne. And whan they ca
me both togider to the Dragon. The Leopard began
batell.

batell/trustyge to haue helpe of the Vnicorne. And the
dragō faught agayne them both/a spet fire owte of his
mowth with greate stench. And whan the Dragon ga
ppd/the Vnicorne ranne as faste as he coude/willynge
to thurst him throwgh the throte. But the dragon mo
uyd his hede/and the Vnicorne smote his horne in the
grownde faste and coude not plucke it owte/and there
he dyed and sayde.

He that for othermen gladlye wyl fighte.

As oftyr confondid though he haue grete myghte
Shit is but foly for any man to truste ouermuche
in his manhode or to fight for that thinge that lon
gith not to him/for it is wyrtten Eccle. vi. fight thowe
not for that thinge that is not nyous vnto the. Ther
fore serche thow of thy self within thi self what thowe
arte/and what thowe wylt doo/and whether that dede
partayne to the or not. At lest wyse thowe owist not to
intromytte in an other mannys matere but yf thow be
partynner therin. fight not for an other/ nor increte not
discordis amonge them that Darpe/ but doo as Seneca
sayth/euer let discorde begyn of an other/ and reconsili
acyon of the. Vppon a tyme dyuers men in harneys put
seroyd ther enymys/and an other man came and saw
them/and ran to helpe the man/ and stode withe hym
agayne his enymys. And they sayde vnto him. freyn
de we profite the no wronge. Take thow that is thyne/
and goo thy waye / for we desire to be venged on owre
enmye/and not on the/he wolde not be rulyd but ma
ke him self redy and sawgh agayne them with all his
power. And they had indignacyon of him and maymyd
him with ther enmye.



**Of the Olesawnte that bowyth not the
kneys. Dialogo. lxxviii.**

Elephas as Brito saith comith of Elephas
grece/which is an hyl in lateyne / and he
is so callyd for the gretnesse of his bodye.
And these beaustis be very apte to batell.
for the warryours of Perce and Medes
Use to fight in Cowis of Tymbre set vp
pon the backys of these beaustis / and cast downe sperys
and dartyes / as from a wall / and these Elephawntys
have greate mynde and Vnderstondinge / and they goo
togider after ther manere / and they fere the mows and
flee from him / and they goo togyther with whelpe. and
they neuer gendit but oonye. Nor they haue neuer but
sone whelpe at onys. And they lyue xxx. yeris / as saith
Hysdore Ethimol. vii. And scripture that concepneth
of olde historyes tellyth that the Olesawnte is takyn in
thys

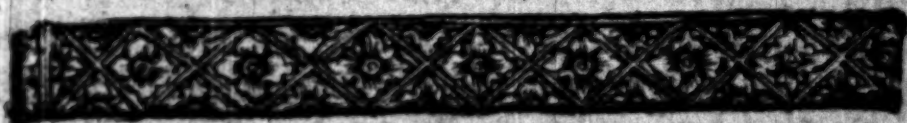
this manere. Tway maydenes that be Veray Virgins
theyr pappio beynge bare / and the ouerpartys of ther
bodies also disclosyd and shewyd goo both togider whe
re these Elefawntys abyde / and oon of them berith a
potte. The other berith a sworde / whiche maydyn
with lowde voyce syngynge the Elefawnte herith &
comyth nere. And by his naturall instinccon he kno
with the innocencye of the Virginall flessh / and geuyth
worshippe vnto the chastite of them. and as he is lyc
kyng the brestes and pappes of them / he is meruelous
ly delytyd and fallyth a sleape. and withowte Cary
inge the mayde with the sworde smyteth him in to the
softe belye / and shedith his bloode and he fallyth down
and the other mayde receuyth the bloode in the potte.
with the which is dyed a purple colowre that longyth
oonly to a kyng to were. This beaste is very famous
and greatly reuomyd / amonge all other beastes / and
notwithstondinge he may not knele / for he hath no kne
ys. Upon a tyme the Lyon walkyd by the woods amon
ge all other beastes and lokyd on them / and all made
greate curtesye / and knelyd down vnto him as to ther
souerayne lord and kyng. But the Elefawnt knelyd
not / for he might not. Wherfor the other wilde beastes
were inuidious & went togider to y^e Lyon / & diffamyd y^e
elefant. y^e Lyon cam to hi & sayd. Why art thou so proud
& so harde hartyd y^e thou bowist not thi kneys befor me
as other beastes do. He answerde. My lord I referre
to you honour & worship as my dutie is / I may not kne
le / for I haue no kneys. y^e lrd sayd. If thou refuse not to
worship me in thy harte / thy salutacyō is acceptable.
for he worshippeth his lord sufficiently / y^e labourith
thereto with al his possibilite. wherfor y^e lrd condemnid
the aduersaries y^e accusyd y^e elefant. & promotyd him to

greate worshippinge and sayde.

Roman wrongfully owyth punysshment to haue,
But his sawt be prouid / for the iuge may him saue

In lyke wyse iugis shulde attende to gyue right
full iugement / and not after diffamacyon / but af
ter the trowth of euery thinge. For he is notte alwaye
sawte that is accusyd / but he that is prouyd as sayth
Hidore. and also he saith. first proue / and then gyue iu
gement / Wherof Valery tellith of oon callyd Mauius
torquatus . That whan his sonne was accusid vnto
him of a trespase / and conuicte of the same / he gaue sen
tence of him and sayde . Whan I haue counsellid my
sonne to obserue my commaundmentis and it is prouid
vnto me / that he hath receyuyd money of his felows /
contrarye to my byddinges. I therfore discharge him of
myn hows / and gyue this sentence that he is worthy
to be punysshed and shall suffre deth / and so he did. Th^e
a iuge owyth to do / for he shulde not do contrarye vnto
righte for loue nor for hatred. For Bernard sayth / loue
and hatred knowithe not the iugement of trowth .
Therfore Valery tellyth his to sey to that whan Cale
vicius gouernyd the comyn wele within a cite / that he
made him self / the which was defensyd with full holso
me and iuste lawes . amonge all other ther was a consti
tucyon that whosoever were take and prouyd in the cry
me of adulterye / shulde lose both his Jen . and whan
his owne sonne was take in the same sawte / and al the
cite came togider and prayde for him y^e the payne might
be remytted . a while he repugnyd / at last he was victe
and ouercome with the supplicacyon of the people. But
that notwithstandinge he put oon of his own Jen first
out / and after oon of his sonnys Jen / and soo he gaue a
metuelows temperament to equitye. For he reseruyd to
euery

every of them both Use of seynge and executed deide in
 Rice/and shewyd him self both rightwys and mercy-
 full. also Valery tellyth of aon callyd Carandius Tirt
 as which made a lawe / that whosoever entrid among
 any company of people with a sworde or a dagger abowt
 he him shulde dye. And within a while aftir/whan he
 was come home from farre contreys/he cam in to his
 owne hows with his swerde abowt hym. And whan
 he was warnyd of oone that stode bye him of Brekyn-
 ge of the lawe/ eyn straye he pluckyd owte his swer-
 de/and kyllled him self. For he wolde not defende hys
 errowe nor dyssymple / but rather suffer payne then
 Breke the lawe. Also Valery tellythe lib²⁰ septo/that
 whan a iuge had geuyn false iugemente vppon a tyme
 kynge Cambizes cawspyd him to be slayne / and his
 slayne to be set faste vppon the iudiciall sete/and caw-
 spyd his sonne to sitte and gyue iugementis in the sa-
 me sete aftir the deth of his fader. And soo he ordeyned
 by this newe payne that no iuge aftywardes durst Bre-
 ke the lawe/nor be corrupte peruertynge rightwysnes.
 For so commanndith the lawe of God/ as it is wryt-
 ten Deutero. p^{vi}. Ordeyne two iugis and rulers in e-
 very place/to iuge the people rightfully / and sey they
 varye not from equite in to noon other waye / for loue
 nor for drede/but do rightfully and indifferentlye at al
 tymes to every persone,



**Of a beaste callyd Satirus/which wed-
 dyd a wyfe.**

Dialogo. pt.



Sit is sayde in Catholicon Satyrus comyth of satur saturi penultima cocepta. These Satyri be callyd homuncyons ab vncis naribus / & they haue hoyns in ther forhedpe / & in ther fete they be lyke vnto gootes and such oene saynte Antony saw in wyldernesse / and askyd what he was and he answerd and sayde. I am mortall and an occupier of this wyldernesse. And ther be also dyuers other whiche gentyles worshippe deludyd with dyuers errowre. And they cal them. fawnos and Satyros. And this Satyrus is a monstuous beste berynge in the vpperpartis the lykenesse of a man. and in the netherpartys he is lyke a goote / and he is callyd the God of wyldernes and wos Dye. This monstre weddyd a wife the dowghter of hip pocentauri / which is a man myete stronge and myghty. And whan he shulde goo to bedde and lodge with his

his wyfe. first he warnyd her of thre thinges / and sayde. Make neuer no lesynges to me. Rebuke me not. Nor spolate notte my bedde. If thowe kepe these thre / thow shalt continewe with me in grea^t rest and peace. Within a shorte space aftr this Satyrus thowgh^t te to proue his wyfe if she were obedyent and sayde. D wyf tell me the namys of thy progenytowis. To wh^o she sayde. I had neuer noon. And Satirus sayde with sadnes and mowrninge. Thow hast sone forgotyn my techinge. and she beyng bolde of her kynrede and fren^{des} began to blasfeme her husbonde / wherfor he forsoke her and departyd her from his bedde. And not longe aftr she suffrde an Asse to desyle her. And whan her husbonde Satyrus knewe that he iugyd her to be done to deth with all that longid to her / and in her dyinge she made gret mone & toke repentawnce and sayde.

Most comendable thinge is for women to obaye.

To ther weddyd husbondes by nyght & by daye.

Byt oftyn tymes women be inobedyent. But y^e fourth saynte becomyth them not / for Ecclesiast. saith. xvj. If a woman haue the superiorite she is contrary to her husbonde / and also he saith. xvi. It is bettyr to dwell in a deserte contraye / than with a struyng woman & angre. A man ther was on a tyme that had a shewe to his wife / and inobedyent / and he chastised her and made simulacyon that he wolde goo to y^e markette and sayde to his wife / in any wyse I charge the put not thy finger in that hoole / and he went and hyd hym in the nexte hows. and his wyfe began to thinke why hath he forboden me that. I wyll neu^{er} be somoche obedyent vnto hym / and with grea^t haste she ran to the hoole and thrust in all her honde And the hoole was full of sharpe nayles / and rents

her syngers / and for greate payne she cryed owte in so
moche that her husbonde herde it / and came runninge
and sayde. Why wylt not thou obey my commaundes
mentis / and so he seruyd her dyuers tymes in that and
othir thinge / till she was fayne to obeye . In a greate
tempeste & horryble wedder in the see the shipmen cry-
ed and commaundid to caste owte the heupest thinges
in the see. And ther was a man in the shippe hauinge
his wife with him / which was the grettest shewe of
her tonge y coude be . Wherfor her husbonde brought
her to the shipman and sayde that in al the shippe was
not so greuous a thinge / and heuy as her tonge. Wher-
fore Seneca sayth. No nothinge is more commendable
then a good wyfe. Soo is nothinge more cruell than a
trowblous woman. And the Philosofre sayth. A wyf
is othir perpetuall ioye / or an endlesse payne. If she be
badde she causith moche trowble / and moche gladnes
if she be goode . For goode wyues be obedyent euer to
ther husbondes / and loue them aboue all erthly thinge
Jerome in his boke that he wrytteth agayne Jouynys
an puttyth an Exemple of thre Matronys of Rome.
The which whan they had loste ther husbondes / they
wolde neuer take moo. The first of them was namyd
Martha Cathonis / & whan she was askyd why she
wolde not take an othir husbonde. She answerde that
she coude fynde noman / that wold loue her for her self
but rather for her goodes / for paraventure she was not
fayre / but she was riche . The secownde was Callyd
Valeria / and whan inquisicion was made of her / for
what cause she toke notte the secownde husbonde / she
sayde shemyght not / for her first husbonde was leuy-
nge in her dayly remembraunce / and euyr shulde be da-
tinge

cinge her lyfe. The thryd bygght Anna / and she was
 greatly mouyd by her frendes to be sacryd to the secoun
 be husbonde / for asmoche as she was both yonge & riche
 she denyed hit / and sayde / she myghte not. for she be
 fore had a goodeman / and yf she shulde take an othir /
 she sayd trulpe that he shulde be eyther goode or badde
 Hf he were goode / she shulde euyr be in fere to lese hym.
 Hf he were badde / she shulde euyr be in sorowe that af
 tyr a good man she had myspeid and fownde a badde.

Of the Diomedarye and of his labowre.
Dialogo. xci.



Dromedarius is a beaste as saith Jer
come / that wyll goo as farre in oone
daye / as an hourse wyll in thre . The
Lyon callyd this beaste to hym / and
sayde. Amonge all bestis / to me thou
art moost lawdable. ffor thou canst
well runne and lepe. wherfor I wil
that thou go in to the easte and inquere of a persone / of
the qualyte and company of the Gryson / the whiche
wyll fight with me as I vnderstonde. wherof Gryng
me woorde lychtlye that I may make me redye to ba-
till. And thou shalt be rewardyd afty: thy laboure
both with goodes and worshippe. The Dromedary be-
gan to exalte him self / whan he harde hym self thus
praysyd / and toke on him his Journey / and trustyng to
gete more lawde he ran and labowyd owte of mesure /
and more then his strength might attayne to. And for
hope of reward he ranne soo faste and lept that he de-
stroyed him self / wherfore he fell and gaue vpp the goost
and sayde.

Suche laboure as we know / so let vs fulfyll.

That be excessse owre self we not spyll.

And so we shulde discretely do the thinges that
we can and knowe / that we hurte not owre bo-
dys / nor destroye owre tymmes / ffor saynt au-
gustyn saith in his rule. He that tourmentith his bodie
excesssfullye / sleith his neybowre / ffor truly than a man
kylleth his neybowre / that is his own bodie. whan he
depyth it and punysshith it more then he maye bere.
wherfor Isidor sayth in every dede with temperaunce
and mesure to be hadde / for what souer is doon with
temperaunce and mesure is holysome. and all that is do-
ne ouermoch and withowt mesure is noyous. Ther is
a fable tol

a fable tolde that a Philosofer with his sonne was in
 a towre stondynge alone in the see / and his sonne was
 Cedyows of beyng there / and prayde his fader to or-
 dayne some meane that he might go thense / and be deli-
 uered from that captiuite / and he fownde ther many fe-
 lirs of diuerse byrdes / and he set them togider with pyt-
 che and glewe / and made a pepre of wynges / for hym-
 self / and an other for his sonne. So that thei with ther
 wynges shulde flye and come owte. and amonge all o-
 ther the fader sayde to his sonne. Beware thou fly not
 to highe. Nor descende not to lowe / but kepe a meane yf
 thou desire to be blessid. For gracys and blessyd pe-
 ople kepe a menewaye / and the fadir dyd so / and escapid
 owte of pryson the right way / and was sauf. Then his
 sonne vnderstandinge that he myghte fyre / was verye
 glad and curys ascendid vpwarde / and the hete of y son-
 ne dissolued the glewe / and brent the fedirs and consu-
 myd them / and so he fell and dyed. wherfore Barnard
 sayth / kepe the in a meane yf thou wilt not lese maner.



Of the Lyon that bydded an Abbay
Dialogo. xcii.



An excellent Abbaye bydded the Lyon
for the redempcyon of his own soule
and of his frendes / in the which he or
deyned many beaſtis to be vnder rule
and gave to the a rule and a fourme
of lypynge / and made Electyon
of a priowre and he was the fawne /
which is the ſonne of the harte / as ſayth pappe / and he
is dyuers of Colowre / and the Lyon beſenpd that he
wolde be a goode and a relygyous cloſterer . Hymanus
tus this fawne was variable both in colowre and co-
ditions . for he ſet his bredren at dyuſion / and cauſyd
them to take partyes / and ordeyned officers / and with
in a whyle diſchargid them / and ordeynyd other . And
they that were put owte of office grutchid agayne him
and the other helde with him . and thus he dyd oſtynt
mes malyciouſlye . In ſomoche / that all they conſpirid
agayne him / and were agayne him all hoolle . at laſte
bredren armpd them ſelf / wyllynge to fighte for the
quarrell . But a ſadde paſſeray which was orde and wiſe
and had bene longe there ſpake and ſayde . Cete Bre-
dren / for it is not good to ſtryue or fighte . yit is it bettir
to voyde this wycked priowre / and to inſtall an other
that is peſible . Theſe wordis pleaſyd amonge the bre-
dren and all they with oon conſent put hym down and
ſayde thus .

Concorde and loue is euer to be holde.
amonge bredren ſpecially that pertain to oon ſoolde

By this it

By this it aperith y concorde is an acceptable Ver-
tue/among bredren as it is wyten. Eccl. xxv.
In thre thinges ther is gret pleasur to my mynd/which
be approbabe before God and man. Concorde of bre-
dren/love of neybowres/and man and wif wele agrein-
ge togider. For as saynte Augustin sayth. He is nowise
se maye haue concorde with cryste nor with him self / y
will haue disorde with a cristen man. But ther be so-
me that cannotte lyue while they be in peace. As there
was a fischer that trowblyd the watyr/and they that
stode by rebukyd him/and he answerde and sayde. If
this watir be not trowblyd I cannot lyue. Ther is no
thinge more profitable to a cyte/than concorde/as oon
sayth. And therfore it is good to desire to haue concor-
de/and amyte. Wherfore Dalery tellyth of concorde li-
bzo quarto that whan Hanyball besegyde a cite/the pe-
ple of the cyte suffirde so greate Nede/that they enuy-
ed oon agayne an other / and wolde not sell that was
nedefull to sustentacyon of lyfe / and in that same cite
oon solde brede/and dyed for honger. And an othir that
bought it leuyd but a while therewith. And this grea-
te mysery fell of disorde amonge hem self. And therfor
disorde is euer to be leste.

Of a beaste callyd Onocentaurus that byl-
ded a Palace.

Dialogo. xciii.

Duers monstres ther be/and amonge al
other Onocentaurus is oon / which ys
an asse mypte with man / so namyd for
he berith the likenesse of man in half his
bodye/and in the other half he hath the
shappe of an asse as sayth Hugucyo.



This beaſte for his owne pleaſure cauſed a royall pa-
 lace to be made / but truſtinge in his owne wytte he
 wolde begyn it. Ordeyne it / and ende it / without coun-
 ſell of the cheef workmaſtir. And alſo oft tyn tymes whā
 his connyng workman gaue him profitable counſell
 for the greate wele of the worke as he vnderſtoode by
 his connyng. This proude beaſte toke no reſpecte to
 him but ſayde. I am ingeniows and witty I nowgh
 it becomith not yow to teche me. But I wyll haue all
 thinge perfourmyd aſter myn owne mynde. And whā
 the palace was ſynpyſhed and complete / for lacke of go-
 de fundacyon and wyſdome / it was ruynow / and fell
 ſhortey to the grownde. And therfore Onocentaurus
 was vtterly confuſyd and ſpoilyd of all his goodes /
 ſayde with greate heynneſſe.

That man him ſelf ſone deſtroyeth.

Which to no doctrine his mynde applyeth

So many done wyl not giue credence to the counsell
of wisemen. But dispose all thinge after ther own
mynde. But loke that thou beleue not alway to thyn
owne conynge. Nor truste to thyn owne wytte. Nor al
waye folowe thyn owne wyll/But do all thinge with
counsell/and by the aduice of prudent men and discrete
and be thou aplyable to folowe ther doctrine/ y thou
erre not from the waye of trowth. For it is sayde Sap
ience. p. vi. Do thou nothinge withowt counsell/and
thou shalt not repent after the dede. For the wiseman
sayth. Proverbi. viii. He that is ware doith all thinge
by counsell/and they that so do be gidyd wiselye. And
this is the difference betwene wysemen and folyes. For
a foole beholdith but onely the begynnynge of his wor
kys/But a wiseman takyth hede to the ende/and to su
che thinges as pertaine therto. It is redde of a philoso
fre that sittynge in the Markette in the mooste oppyn
place he sayde he wolde sell wysdome. and whan dyuer
se came to him to bye it. He wrote in a scrowe these wor
des saynge/in all thinges that thou intendiste to doo/
euermore thinke what may be fall to the ther bye. and
many folkes decyded the sentence and wolde haue cast
awaye the scrowe. But he conseyld them to kepe it/ &
bere it with them to ther lordys sauf assermyng y it
was worth moche goode. & whan the prince of the con
tre had receuyd it. He causid it to be wyrtten with litters
of golde vpon y dorris & gatis of his place. a longe spa
ce after it fortunid y the princes enimys ordeyned to de
stroy him by the meanyes of his barbow/ & as this bar
boure entrid by y gate and red this scripture & Understo
de it/ he began sodaynly to quake/ & was pale for drede
y seyng y prince causid him to be take/ & with threting
& tourmentis cōpellid hi to confesse y trowth/ & afterwarde
spard hi. But of y first imaginers of y treson he causid to

be slayne/and put them to deth. Wherfore a philosopher
saith. What so euer thou do/doo it wysely/and schol-
de the ende.



Of a beaste callyd ryneceron which despi-
sed agid folke. Dialogo. xiiii.

Rito wyrteth. Ryneceron is interpretate in
Latyne/Horn in the Nose. The same is Ri-
netes that is an Unicorn / for cause that
he berith oon horne in the myddes of his fore-
hede of fower fete longe / so sharpe and stronge
ge that whatsoeuer he smyteth he berith it
downe and thyrlyth it. And he fightyth with the Ele-
phant and wondith him in the bely and ouerthrowith
him. And he is of so great strength that be no meane
of huntynge he can be take. But as they saye that ha-
ue wy-

he wrytten the naturis of beaſtis. Al ſayre mayde is or-
deyned and put forth agayn him. Which openeth her bo-
ſome to him. Where in he putteth his hede and forge-
teth his wildeneſſe/and ſallyth in ſleape/ and ſoo he is
takyn lyke a man withowt harneys. as ſaith Iſidore
Et him. vii. Kinoceron alſo as ſayth Papye is a beaſte
hauinge an horne in his noſe. And he alſo ſaith that Ri-
noceron is a wyld beſte of indomitab le kynde in ſomo-
the that though he be takyn he cannot be kepte by vyo-
lence. This beaſte for his ſtrength and luſtye iuentye
myght not beholde nor loke on agid folke. For whanſo-
euer that he behelde any agyd people/he ſhornyd them
ſeynge them crokyd and impotent. Of Very deriſion he
ſhewyd them his fete and cleyes. And whan his Tyme
was waſtid/and he him ſelf was waye agid / yonge
men deſpyſed him/and he pacyentlye ſuffirde and ſay-
de in this maner.

He that deſireth olde fox to be.

May not deſpiſe age/in no manere of gre.

y this it aperith that olde men ſhulde notte be
deſpyſed of yonge men but rather worſhypped.

Of this we haue a comandment leu. xix. Befor
an hore hede reneue thow and aryſe. And worſhippe
thou the perſon of an olde man. And alſoo it is wrytten
Petri quinto. Yonge men be ye ſubiecte vnto agyd men
and Caton ſayth. Gyue come to thy bettyr. For as Va-
lery tellyth libro quinto Capite ſecundo/ of alexander
which deſcryd the moſt principall honowre /and loue
of all his knyghtes througħ his greate curteſy and bu-
yomnes. as he tellyth in that ſame place that vpon a
tyme whan alexander behyld an agid knyght waſcal-
lyd Macedone oppreſſyd with a tempeſt of ſnow/he deſ-
cendyd from his ſete lyghtlye and brought him vpon him.

¶ ii.

self/and set him by the fire in his owne sete. also Dalerp
 tellyth that whan these byrdes callyd **Viconie** way of
 Se/ther chekins bere them to ther nestis and laye them
 self aboute them/and fede them and noyrsh them/and
 kepe them warme/moche rather owith men that be re
 sonable/so to do to ther senpows and frendes. **More**
ouer Dalerp tellyth libro quinto. That whan a noble
 woman was comptted vnto warde/for a greate offen
 ce/and there shulde haue perisshe through hongir.
 Her owne dowghter that was weddyd by the lycence
 of the iuge Visited her daylye/ but first she was serchyd
 with greate dyligence/that she shulde bere withe her
 no mete. But she daylye drongh out her brestis and fed
 her modir with her owne mylke. At laste the iuge mo
 uyd with greate pyete/gaue the modir to the doughter
 And a lyke tale is tolde of an agid man that was sus
 tained in all thinges by his doughter. **Vulturys** othe
 wise callyd in Englyssh grypes. They be vnkynde. for
 they suffre ther progenitouris to dye for nede/and they
 wyl not socowre them. So manyon be vnkynde to ther
 owne fadirs and modirs/and other of ther goode fren
 des/and the more is ther charge²

Of a beste callyd Driy that was longe withowte
spkenesse. Dialogo. xcvi.



Drito wytnessith and other **Ma**
 tours also/Driy is a beaste in the wil
 dernes/lyke to a gote/of whome the
 here is refleyd/a tournith forwarde
 contraye to the kynde of all other
 beastis. and some say that it is a wa
 tirmows/a whan he is takyn/he is
 caste



caste owt in pathis and ways. and some other hath opi-
nion that it is a beaste lyke a mow that we call Oli-
uem / in lateyn as saith Isidore. And this Driy is a cle-
ne beaste as towching to mete / but not to sacrifice .
This beaste Driy / leuinge longe in moste helth of bo-
dye. in somoche that he was neuer syke / and therfore he
scornyd and derided syke folke whan they gronyd / and
thus he sayde. . These people saynyth to shewe greate
sufferance of payne / to haue ease bodylye. And to esche-
we trew labour. & thus saynge he was neuer seruicea-
ble to them y were syke / & in langowre. and at the laste
he was smyten with a feyr & became very syke. wher-
fore he began to wepe and wayle saynge . Alas what
shal I do. I haue not mynystride to syke folke but dis-
fampd them to my power. but now y I am thus casti-
gate with sykeneis. I promise to god / y & if he discharge
me of this grete disease / I shal euir gladly serue to syke
folke & dwelldy. & whan god had sent him helth & he
was recoveryd in y most glad wise he seruyd to syke fol-
ke and sayde.

God Visittith vs here dayly with sykenesse & disease
for our owne profite that we shuld him please

But we maye evidently knowe that infirmite
is sent to vs of God / for our welk and goostely
strength of our soules / as saith the apostel / se-
cunda ad corinth. xlii. Whan I am syke / that is to saye
bodelye. Than am I more stronge and myghty goost-
ly / that is to meane. for Vertue is perfourmyd in syke-
nesse. and Gregory saith. Bodelye sykenes is kepar of
all Vertue and it is redde in Vitis patrum that a certayn
person despyred of Iohan the Heremyte to be made ho-
le of the feyre tereyan. and he answerde. Thow desirest
to be deliuered of a thinge most necessarye to the. for
as the bodies be curyd by medecynes. Soe be goostelye
langours purified by sykenes and castigacyons / alsoo
whan a knyght vppon a tyme prayde an holy man
by his holy prayers he myght be deliuered from a gre-
te disease that he had / and tolde him more ouer that he
was more Vertuously disposid & more deuout in sykenes-
se then in helth. The holy man answerde and sayde in
this maner. I praye God kepe the in the same state / &
thow mayst best please Godde and be moost meke and
Vertuous.

Of the Comyn Laborer.
Dialogo. xcvi.



Vppon a tyme ther was a comyn laborer
that cryd a felde intendinge to sow
it. But the oyer cryd not soo wele / as
they were wonde to do / but wyncyd &
made recalcitracyon with all ther po-
wer. wherfore the plouman bete them
and pricke



and pricked them sore. The oxen cried out agayn him
and sayde. Thow cursyd creature why betyst thou vs
that euer haue bene seruiceable to the. To whome he
sayde. I desire to ere vp this fylde to maynteyne bothe
me and yowre/and ye lyst not to laboure. The oxen
answerde. We wyll not ere this felde / for the pasture
is good and it sedith vs delycyouslye/ and therfor we
shall resiste to owre powre. But forasmuche as thei we
refaste yochyd togidir/and myght not departe/the hus
bondman punysshed them with prickynge and sore stro
kes/and so they were fayne to obeye with humylyte
and sayde.

Bettyt it is for loue/good seruice to do.

than for drede thanklesse be compellyd therto.

As therfore we that be creaturis induyd with re
ason / shulde serue charitably whan we owe to
serue/and wilfully also/and not constrained. For coact

seruyce plesith not to Godde . wherfore saynt Augu-
 styn sayth . Constryned no man can do well thowghe
 it be good that he doth . Crisostome sayth . The good
 will causith the dede to be remunerable / and without
 good intencion the dede is not allowable . And Iddore
 saith . Suche shall thi dede be reputyd / as thyn intende
 hath bene precedynge . as it is redde of a iogular that
 cowde well Tabowre . And he was sene in his Cell ta-
 bowringe and doynge worshippe to God . And ther we-
 re sene abowte him fower aungellys / with fower Cas-
 pirs stondinge and assistinge him / for his good mynde
 that he hadde to the honowre of almyghty god .



Of the Ape that wrote bookes.
 Dialogo. p. vii.

An Ape



A Ape ther was dwellinge in a good cite / that wrote veray fayre / & made dyuerse bookes. But he gaue neuir his mynde / to suche thinges / as he wrote / but talkyd with otherfolkes or harkenyd what was sayde of the for the whiche cause he falsified his bookys oftyntymes. Wrytinge in them the wordes that he spake him self. So that he harde spokyn of othermen. And so he continuyd and wold neuir amende nor correct his sawt. wherfor noman wold set hi to worke / & so he had no getynge & cam to grete pouerte & sayd

The wryter that wryteth all the longe daye

Deseruieth no rewarde / yf his mynde be awaye.

So and in lyke wise when we intende to synge or praye. we owe to inprinte owre prayers and songe in our myndes stedfastly. for it awayeth but lytell or nothing to singe or say without deuocyon & applicacon of y mynde. y apostel saith ephe. v. Sige ye in your hartys to god / y is to say. Not only with voyce outwardly but inwardly in your myndes / y we may saye with y sayd apostel i. corin. xiiii. I shal singe both with spirite & mynde. Seneca saith. I synge & say whersoever I be. Th^e did Philosoferes y intendid to shewe & to synde pcedence. wherfor it is but vayne labour to write y great study of the in labouring for wysdom. for ther mighty studies & labours apere by ther wise techinges & doctrines. Of whose Dalery tellith li. viii. & saith y Carneades an old knight & besy & coninge / whā he was passid y^e. x. he had so meruelously spent his tyme in study for conyng y diuers tymes as sat at table for cause of refectyon / he forgate to put his honde to y table / his mynde was so besyly occupied in remēbrāce of coning. Dalery tellith of archimede a philos. y whā his cite siracusana

was takyn. Marcellus commaundid that he shulde
 not be slayne/and he stode and his Gen desired in the
 grownde/and made dyuers figures/fourmys and ser-
 clys/and to a knyght comynge to him and holdinge a
 sharpe sworde ouer his hede and askyng what he was
 for the greate apetyte and desire of comynge/that was
 in him he gaue noon answer. nor tolde him his name.
 But whan he had made many serclys and figuris in
 the duste/he sayde to the knyghte. I praye the trowble
 not this sercle nor hurte it.and they toke him for a con-
 temptoure of the Empire/and neglygente/ and so they
 kyllid him cruellye with the swerde of the knyght that
 was Victowre.



Of a beaste callyd Camelopardus
 Dialogo. p. viii.

Camelopardus



amelopardus is a beaste of Ethiopie
as sayth Hsidore libro duodecimo and
Plinius libro octavo capit. decimono-
no sayth that this beaste hath an hede
lyke a Camell/and he is neckyd lyke
an horse / & his thighes and fete be ly-
ke an oxe/and he hath spottys lyke a parde. This Ca-
melpopardus is a beaste overspraynyd with whyte
spottis dyardinge the other fresch colowres that he is
florisshe with. And this beaste semyth more dowtfull
than he is / for he semyth sometyme soo tame that well-
nyghe he may be callyd a shepe / as sayth the forsayde
outowre. This beaste was a paynturefull of connyng
But he of malice euer saynyd criste to be monstuous
to be auengid agayne him. Wherfore manyone despisid
Criste and set lytell by him saynge. How shulde he hel-
pe and socowre vs / that hath nether sauoure nor beas-
te. Upon a tyme this beaste this Camelpopardus stay-
nyd the Image of Criste in an highe place / and after
his power shewid him to be monstuous and despisa-
ble. Wherfore Criste was pertourbyd / and aperyd to
him and sayde. Why doyste thou so presumptuouslye
defile me shewing me to be monstuous / whan I am
fayre and beawtyfull / excellynge the beawte of all crea-
turis. For aungellys desire to beholde me and my bea-
tye. and thou labowrist to stele a waye my beawte &
worshippe. To whom this beaste answerde and sayde
Thinkest thou not that I remembre that thou haste
made me monstuous and not beawtifull nor fayre.
And therfore nowre I shall venge me vpon the and ne-
uyr spare to the. And Criste was displeasyd greatly
with him / and as he was payntyng and highe vpon
a scafolde / he ouerthrewe him and caste him downe
warde and sayde.

He hath wrought Vengeaunce in a straitinge fortune
That on him self the stroke doth retoune.

Somanyon be byttir and harde hartpd/that neuer
will forgiue iniuries & wrongis done to them/But
euir awayte to be auengid/ wherfore it is sayde ec
cles. xxviii. He that wyll be auengid/shal synde Venge
ance of Ged. and therfore Seneca saith. We shulde for
geue and forgete iniuries. For a grete remedye of wron
ges is forgetfulnes. Princes in the olde tyme were be
ry buyome and gentyll in geuyng rewardys to suche
as deseruyd them/and in remittinge offencis to theyr
enymes. wherof Valery tellyth libro vi. of a consull of
Romecallyd Camillus the which whan he had vpon
a tyme besegid flaliscos. The mastir of the game ledde
all the moost noble children of the flaliscos by a trayne
in to the castells of the Romaynes. wherfor it was vn
dowtyd that they shulde be fayne to yelde them self to
the Emperowre. But this Camillus was not pleasid
with the treason/ but vtterly despised it and commaun
did that the sayde children shulde lede ther forsayde ma
stir fast manaclyd and cheynyed and greuouslye betyn
with roddys with them home to ther frendes to dispo
se him at ther pleasure. With this great benefices and
kyndnes/ the myndes of the flalyscons were mollifye
ed/ and so they oppnyd the gatis to the Romaynes Am
brose also tellyth in summa de officio in cronicis Roma
norum. That whan a phisicien of purre the kyng of es
pirotarum had come to fabryce that besegid a great ci
te/ callyd Tarentus of the sayde kynges. The forsayd
Phisicien tolde to fabrice that he wolde geue vnto the
kyng a medecyne intovicate/ by the whiche he shulde
dye/ and by this meanys fabricius shulde be Victori
ous/ but he this heringe abhorred the tresaon/ and co
maundyed

made him to be faste bownde and carped to his kin
ge to be punysshed. wherfor ambrose saith. Verely y ma
hode and clarite of him is to be lawdyd. for he y hath
enterprised a batell of knyghtly corage and Vertu/wol
de in nowyse optayne scawdelent victorie. The forsay
de kynge piccus this vnder stondinge sayde in commen
dacion of fabrice. This is the fabricius that is so no
ble/which is more harde to be remouyd from rightwis
nes/than the stone to be auertyd & changid frome hys
course/and so the kynge fell at composicion with him y
he had his pleasure. Valery tellith lib. v. cap. i. That
whan y legatis of cartage were come to y cite of Rome
to redeme ther prisoners y were there in captiuite/ im
mediatly without tarynge ther were delpyered to the
poungmen y were prisoners to the no nombry of **MM**
CCCL. & all thei were delpyered without money
or tribute. wherof great meruayle may be conceyvd/
to se so greate nombre of enymyes delpyerd frely / soo
grete goodes forsakyng / & marcy shewyd to so many in
juries. also Valery tellyth. li. vi. ca. v. y whā priuarna
tium a prince was takyn by y romaynes / & dyuerse of
his people slayne & many imprisonid & ther was no re
fuge to the / but only by supplicaciō. A question was as
kyd to y prince / what payne he & his people had deser
uyd. He answerde. Such payne as thei deserue y be wor
thy to haue lyberte. & whā it was demandid of him as
gayne what peace y romaynes shuld haue with him &
his yf thei remytted ther offence & suffird the to depart
vnpunished. He sayde. If ye gyue to vs good peace. ye
shal haue peace for euer. If ye giue to vs bad peace / ye
shal not longe haue peace. By the which answer he ob
taynid not only relaxacion / but also he had a gret bene
fytz grantyd to hi & his of the cyte of Rome. for they
were made & admittid cytezens of y same cite of Rome.



C Of a byrde callyd Laurus that occu-
pyed shypmannys Caste.
Dialoga. p. c. p.

In the watyr as wel as on the Londe
is a byrde/and is namyd Laurus/ And
he both flyeth and swimmeth/as saith
the glose Deuterono. viii. he flyeth ly
ke an Eagle/and swimmeth like a fisch
And is but a lytyle byrde and blacke / &
fatte. And bydith euery nyghe watirs/and he may not
flye farre. Wherfore oftentimes men that be swyft run-
ne after them and catche them. And of this birde it ys
wrytten in aurora Laurus is a dweller of the watirs.
and inhabitator of the londes. This Laurus was a
shipman the grettest that cowde be. But ever he over-
chargid his shippe trustinge to his conynge. And ma-
ny tymes

ny tymes his frendes rebukyd him therfore/ but neuer
thelesse he amendyd him not but occupied so styll for co
uetyse of lucre. and vppon a tyme he fraughte his ship
pe excedinglye with dyuerse marchaundise in somoche
that he cowde not gyde it for the greate burdon and the
trowblows walays and therfor the shippe sanke to y
botome and was drownyd. and soo this Laurus was
vtterly vndoone and made greate heuynesse and sayde
in this maner.

He that couetith sodeynly greate richesse to haue.

May fortune to lese moche/ and scante him self saue

Marchauntis shulde take hede hereto / and not to
be desitows of hasty wynnynge / to be sodeynly
made riche with grete parell / but surely to increa
ce to goodes with moderacyon. for Bernarde saith. I
wyll not sodeynly be made gretteste but I wyll profi
te and encrease moderately fro lytell vnto more. There
was a chorse that had an henne / the which layde every
daye an egge / and so he gadryd many and solde them &
encrecyd to his awauntage. and at last he thowghte yf
this henne were kyllid and openyd he shulde haue ma
ny eggis in her. and for cause that he was inordinatly
couetowse / and wolde haue had grete lucre at oomis / he
cawsid the henne to be slayne / and departyd in twayne
and fownde noon eggis in her / but losse all / both henne
and eggis / aftir the commune prouerbe that sayth. He
that couetith all / oftyntymes lesith moche. Therefore
marchauntis and chapmen owe to be ware to gete any
thinge wrongfully. for the goddes of vniuste men shal
sone be destroyed / aftir the opynyon of the philosofre
saith. Richesse lyghtly gotyn may not laste longe. also
Prouer. xx. Herptage or lyuelode that is hastily pour
chessyd in the begynninge / shall lacke blessinge in the

endinge. whan a Marchaunte in the see vpon a tyme
 had solde his wyne which was myyte half with wa-
 ter / for as moche money as though it had be pure wyne
 and whan he openyd the bagge to putte in the money
 that he had receyuyd for the myyte wyne. an Ape that
 was in the shippe espied it / and in secrete wise cam and
 cawghte the bagge with the money / and fledde to the
 ankyr and sittinge there vpon. she openyd the bagge
 and threwe oone peny in to the see / an other in to the
 shippe / and so she continuyd till she had caste them out
 euery peny. In somoche that the marchaunte had noon
 awaile by his frawde.

Of the Lyon howe he was an hunter.
 Dialogo. C.



II Lyon



A Lyon ther was somtyme that was a
famowse honter/and euer this was
his customable vsage. Whan he
hontyd he wolde sadly beholde all þe
beastis before him/and marke surely
oone of the beste / and hym pursue
with all his myghte. But the beste
beyng in goode distaunce and remote frome the Lyon.
fledde in all haste possible. wherfor the Lyon was gre
uyd lackynge of his purpose and faylynge of that he
hoppd to haue. And than he labowid to haue of the o
ther bestes that he had first forsakyn. But he cowde
noon optayne. for they were goo and fledde and hydde
them in ther couertys. wherwith the Lyon was angir
de so bytterlye/that he wolde neuer aftyr hunte more/
but sayde with grete wodenesse.

It is a great madnesse the suretye forsake

Of thinge that is sertayne/and the contrary take:

Somanpon whan they may haue y thingis y be
competent for the. thei take noon hede therto. coue
tinge to haue bettyr/ & therfor they be oftyr deceyuid/ &
cannot com to possessid of suche thingis as thei in tyme
past might haue had. then they wolde take y thei may
not com by/ & recouir y is loste & vnrrecoverable. But
thei preuayle not but seldom. wherfore thei mourne &
be in gret heuynesse. agayn whō dauid spekith. ii. re. vii
Now y he is dede why do I faste whethir I may cal hī
agayne/ I shal rather go to hī. for he shal neuer retur
ne to me. It is also tolde in fablys that y Nyghtingale
taught a yongmā y had takin her to mourne not to gre
tely for a thinge loste y cowde not be recoverid as it is
redde in balaam/it is but a madnesse and parell to for
sake a thinge sure and sertayne/for an other thinge vay
ne and vncertayne/as Nope shewith by example that

ther was a dogge went ouer a brigge and bare a peace
of flessch in his mowth / and whan he espied the shados
we in the watyr / he forsoke the flessch that he had in his
mouth to kache the flessch that apetyd in the watyr .
And therfore he loste it. So do manyon that for couetyse
of getyng / forsake ther sure possession / to optayne y
they haue not / nor neuer can haue. Wherfor I hope saith
Thinges certayne owe not to be forsakyn for vanyteps
for as it is but madnesse to truste to moche in surete / so
is it but foly to hope to moche of vanyteps / for vayne
be all erthly thynges longynge to men / as sayth Da
uid psal. xciii. Wherof it is tolde in fable that a lady
vpon a tyme deliuered to her mayden a Galon of
mylke to sell at a cite / and by the waye as she sate and
restid her by a dyche syde / she began to thinke y with y
money of the mylke she wolde bye an henne / the which
shulde bringe forth chekyns / and whan they were gra
wyn to hennys she wolde sell them and by piggis / and
eschaunge them in to shepe / and the shepe in to oxen / so
whan she was come to riches she shoulde be married
right worshipfully vnto some worthy man / and thus
she reioycid. And whan she was thus meruelously co
fortid and ravisshed inwardely in her secreete solace thin
kyng with howe greate iope she shuld be ledde towar
de the churche / with her husband on horsebacke / she say
de to her self. Goo we / goo we / sodaynly she smote the
grounde with her fote / myndynge to spurre the horse /
But her fote slipped and she fell in the dyche / and there
laye all her mylke / and so she was farre from her pur
pose / and neuer had that she hopid to haue.



**Of a beaste callyd Tragicomedy
that was a false bylder.
Dialogo. ci.**

Tragicomedy that is a beaste of a goate and a
harte as saith brito/and it is a nowyn compoun
de of tragos that is a goote / and laphos
is an harte/which beaste though he be of the
similitude of an harte in somparte. Neuerthe
lesse he hath rowgh herys lyke a goote behynde/ and a
barbydde chynne/and hornis he hath also lyke an har
te and full of braunchis. This beaste was a principall
workman and a greate deuysar in byldinges. But he
was a false discepuar/and begyled many folkes. For
whan he shulde gyue counsell for dyuers edificacions
to be made. he wolde ordeyne suche fundacyon that y
byldinge shulde sone fall/and to him self he wolde saye
hit forsiþh not to me though it fall. For I shall have
Al. iij

the more advantage in Reedification of suche workes
and thus his badde counsell was robbery to every mā
that medlyd with him. amonge all other in that coun-
trei ther was a myghty tyraunte wyllynge to bylde a
meruelous paleys / for him self. And for to haue it per-
fourmyd / he sent for this hedemastir / and delueryd to
hym money innumerable / for the construccyon of the
Palace. This cheef workmastir layde a badde funda-
cion lyke as he had vsyd before tyme / in somoche that
whan the worke was finisshe / the wallys departyd /
and claue a sonder in the myddes / and all the hoole
worke began to synke. The Tiraunt that seynge was
fore agreuyd and cited the archemastir and sayde vnto
hym. why haste thou deceuyd me thou cursyd wret-
che. To whom he answerde and sayde. I was dissey-
uid whan I layde the fundacion / but nowe it behouith
to bete downe this worke and make a bettyr fundacion
This tyraunte was wode that soo greate a coste was
vtterlye losse / and cawghte him and threwe hym do-
wne from the toppe of the palace / and destroyde him /
and sayde.

For counsell geuyng that is not good.

Anyone lesith and is in heuy mood.

Herfore be thou ware to geue false counsell and
wyckyd. For many tymes it happith that they
which geue false Counsell fall in greate trou-
ble and myscheef / as it is wrytten eccle. xxvii. To the
gyuer of wycked counsell all myscheef shall happyn / &
he shall not knowe how it comith to him. As Drosius
testith / that whan a Tyraunte vppon a tyme had dam-
pnyd many innocentis. A goldsmith that was named
Pimis wyllynge to please the sayde Tiraunte / made a
grete bull of brasse hauinge a durre in oone of his sydes
by the

By the which they that were dampnyd myght be put in
 to the sayde brasyn beaste / and he gaue it to the sayde
 tyraunte / to the entente that he shuld include all them
 that he couyd not and put fire vnder / and soo in grete
 paynes they shulde crye / and make grete noyse lyke
 open or other beastes. But this tyraunte abhorred soo
 cruell a dede and sayde vnto him / that he hym self first
 shulde entir / that by him / he myghte haue experience /
 what noyse he coude make / other lyke an oxe or lyke
 a cowe. And immediatly he was put inne / and pynny-
 shede with deddely payne / that he hadde ordeynyd
 for other.

¶ Of a beaste callyd Bubalus that was
 a shomaker.
 Dialogo. iiii.





Into an oye ther is a beaste right lyke
and is namyd **Bubalus**. Soo Vntame
that for wylldnesse he wyll bere no yoc
ke in his necke. Affrica norissyth and
bringith forth these beastis. In germa
ny also be wylde open hauinge hornis
of so greate length / that they be set with drinke vpon
the kyniges table / for ther greate capacite / as saith **Asi**
Dore. & it is a beaste of great strength / wherfore he can
not be tamed / but yf an iron ringe be fastnyd in his no
se / by the which he maye be ledde . and he is blacke or
yelowe of colowre / and he hath but fewe herys or noon
he hath also a forehede of horne desensyd with the tway
myghty hornis. And the flessh of him is profitable not
oonly to mete / but also to medecyne / as saith **Plinius**
lib. .xv. diii. Cap. .v. This **Bubalus** was a shomaker
greatlye namyd for his conninge whiche by his crafte
leuyd honestlye / and kepte a grete howsolde. But astir
that whan he had gotyn greate goodes by his Crafte
he began to despise it and sayde. This is a fowle crafte
and a hatefull / for euer my hondes be blacke. I sit also
continually in filth and turpitude / lyckynge blacke le
dir and shoone. But I wyll amende it / and be an apote
carre / for then I shall be redolente and swete. & whan
he was a spicer and shulde occupie his crafte / every mā
mockyd him / for he cowde no skyl theron / nether to bye
nor sell. Wherfore with in shorte tyme all his goodes &
he had before gadryd / were consumyd and wastyd and
he was fall in greate pouertye and made grete heuynes
se and sayde.

Bettir it is in smal craftis wisely to preuayle.

Then to chaunge symplye / and of leuynge to sayle

Euery

Very man therfor beware and considere his own
state/and lyghtly not chaunge. for the Apo-
stell saith prima and corinth. vii. In suche voca-
cyon as ye be callyd continewe ye in the same. for Se-
neca saith. a yonge tre or plaunte maye not grow/that
is oftyr remeuyn. for perseueraunce is callyd a stable
and perpetuall mansyon/or denyd wele in reason. and
as Tully writeth primo rethorice. The nobilitie of mā
shulde dwell in this perseueraunce. That is to saye.
Not to be brokyn with aduersiteis / nor to be exaltid
with prosperiteys. Nor to be feryd with compynacyons
and thretingis. Nor also to be inclynyd or bowyd from
Vertue by promes or adulacyds. for Seneca also saith
de naturalibus questionibus libro tertio. And also as
the expositoꝝ super boecium de consolatione saith/that
the philosophes layde or covechyd two Tonnes of wy-
ne in the entrey of the hows of Jouys/and astir the de-
claracyon of the sayd expositoꝝ. The hous betokenyth
this worlde present/the two tonnys prosperite and ad-
uersite. Of which it behouith every creature to taste en-
tringe in to this worlde. Alexander myght not overco-
me the constaunce and perseueraunce of Diogenes.
for whan he came to him on a tyme sittinge in the son-
ne and bad him desire what he wolde / and accordinge
to reason he shulde haue it. This Diogenes answerde
with greate stedfastnes and sayde. I wolde quod he be
foze all othir thinges that thou kepe not the sonne fro
me/that is to meane/that thou stonde not betwene me
and the sonne. and so hereof came a prouerbe. That a-
lexander attemptid to haue put diogenem from his de-
gre of stablenes/but it was more esy to him to deprive
kyngge Dary from his Roall see/by force of armis. and
therfore saith Seneca libro quinto de beneficiis that

Diogenes was moche stronger and richer than alexa
 der hauinge al the worlde. for it was more y he feely
 refusyd/ than euer y other might gyue. & therfore that
 day Alexander was victor for he founde such a man
 to the which he coude nothinge gyue nor take awaye.
 The olde philosophes dyspyd all temporall thinges/
 and reputyd them to be vyle and of no valowre. wher
 fore a Philosofer weppyd for he sawe men labowring
 and trauelynge with so greate dyligence/ abowte the
 felldis/ bynes and howsinges as though in them were
 perpetuall blysse. An other philosofer euer lawghid de
 ludid/ and scornyd men of the worlde for that cause y
 ther felycite restyd in flesshly delectacyon continually
 and in loue of thinges transitorye of this mortall lyfe.
 Wherfore it is wrytten here. li. Every man is a foole
 of his owne conynge/ and every man is confusyd of his
 owne sculptyle. Sculptyle is callyd that thinge which
 a man couyth best/ and settith most price by in thys
 worlde.



Of a steere that was a good Cooke.

Dialogo. ciii.



Duencus is a yonge oxe/whan he is no
lenger a calf / and he is then callyd a
steere whan he begynneth to be help-
full vnto the profit of man in eringe y
erth. This iuencus was a speciall go-
de Cooke/for he cowde make dyuers go-
de dysshes and delicate. But his connyng was moche
the lesse allowyd for he ouersalted his mete / & destroyd
it. Wherfore his lord callyd him before him and sayde
Why destroyest thou my mete that is so sumptuous /
and delicate / with vnmesurable salte. And this Co-
ke answered and sayde. I salte it well for it sauowith
& relecth y bettyr in my mouth. Seynge his mastre y
he wolde not amende for his grete glotonye he aft to
bete him and put him owte of his seruyce / and soo he
was expulsed fro manye goode seruyce / and atte the
laste for his insaciablen glotonye / and inordinate apety-
te of vnmesurable sauowre he was kylld / and wret-
chydly dyed and sayde.

Many moo people / be glotonye is slayne.

Then in batell or in sight or with othir payne.

Alkyewyse many glotonys will nothing but
that pleasith to them self and suche as they de-
sire. And they that folowe ther owne gloto-
ny apetyte / be lyke vncleue bestis. Wherfore Se-
neca saith. Obedyent people vnto the belyes / haue the
lykenesse of vncleue bestis / & not of resonable creatu-
res / but as the glose saith. Not the mete but the fowle
apetyte causith y synne. It is gretly culpable to a cry-
sten man to worshop his bely as a god / & for concupis-
ces & apetyt of glotonye / to expulse & destroy y vertewis

DD. ii.

of the soule. For Galene saith. Concupiscens of me-
tys by hurte to the soule and cauſeth goostly fayntnes
se. For truly howe moche any persone is replete bodyly
with metys / so moche more goostly is he mynysshed in
Vertewys. and yppocrates sayth. The more largelye
thow fedist thi corruptible bodye / the more thow hue
tist it. In fraunce somtyme was an abbotte the which
dayly was seruyd delicatly / and ete of the beste / and ri
chesse he lackyd noon. But he was euill sike and cowde
not be repayrid with medecynys. Wherfore he was in
desperacyon of his lyfe / and toke vpon him the ordyr
of cisterciense / in the which for pauce and scarcenesse
of mete he amendid and was hole / and stronge. Wher
fore Galene saith. abstinence is most excellent mede
cyn. and also it is wrytten ecclesia. xxxvi. He that is
abſtinent shal encrease his lyfe. It is red that a serryous
people callyd bragmaynes wrote vnto alexander and
sayde. it is vnlesfull to vs to haue ouerbellyes straynyd
with metys / and therfore we be withoute syknesse / &
lyue longe. We be very hole and haue neuer nede of me
decyne / and these people desirid nothinge of alexander
sauf immortallite / which they lackyd / and he cowde not
gyue it to them. Ther was in oure dayes an agid man
which leuyd many yeris. and whan it was askyd of hi
why he had so greute helth and leuyd so longe / he an
swerde and sayde. For I neuer rose fro Table soo reple
te that my belly was greuyd. Nor I neuer vsyd to be
let bloode. Nor I knew neuer woman flesshly. For the
se thre causes I haue hadde helthe / and continua
unce of lyfe.

COf a brasse



Of a beaste callyd Capreolus y
which vsyd to iogle.
Dialogo. ciuii.



Capreolus suche a beaste ther was some
tyme / that cowde most sotelly iogle. he
cowde also singe very wele / dawnce
also and talke plesantly. Neuerthe-
lesse he was the more eschewyd of all
people for that he occupied exceedingly
And therfore he leuyd but poverly. And vpon a tyme
he went to the kynge and sayde. My lord moost soue-
rayne ye knowe wele that I am a connyng ioglar &
passe all other in your realme / But for al that I am not
gladly harde in your realme. nor rewardyd after my
connyng. But fewe or noon can iowgle so craftely as
I can / and notwithstandinge they be take forth and lar-
gely rewardyd. Tell me the cause. To whom the kyn-
ge answerde. As thou sayst thou canst iowgle wele /
AAA. iii.

But this is thy sawte. Thow doyst al thinge excessi-
fye both in doyng and in sayng / wherof the herars
be fastydrowe and weyre. But and yf thow wylte be
gladly harde. Stody thow to speke and to iowgle tem-
peratly. This Capreolus did astir counsell / and was
verely wese amendyd in his goodis in shorte tyme af-
tyr and leuyd mercyly all his dayes and sayde.

Playes and desportys be acceptable and goode.

Temperatly vsyd / and in a meane moode.

We owe to do such thingis as we knowe and
can with temperaunce / that we cause not we-
rynesse to the beholders / for Gidore saith. All
thinge that is ouermuche and without mesure done.
causith weyrynesse / and a sertayn Versifier saith. The
wordes of them be not acceptable. That euer be talkin-
ge for ther saynges be not stable. For the whystelynge
byrder makyth mery songe. and yit the self byrdes be-
gylyth he amonge. A childe askyd a question of an old
man and sayde. Hadir is it better to speke or be styll. to
whom the olde man spake and sayde. If the woordes
be vnprofitable leue them. If they be goode. Disferre
not longe to speke them. it is wryten eccle. xxxvii. yonge
man make but lytell speche in thyn own cause. If thou
betwyes interrogate and askyd a question / haue thou re-
dy thyn answer in thy mynde or thow speke. Ther as
be schyowrs be thow not Verbose / and amonge agyd
folke cast not out thi speche. In Vitis patrum oon ma-
be a question to an olde man and sayde. How longe shal
I kepe spilence. To whom he sayde. Tell thou be spo-
kyn to. In every place if thow be styll thou shalt haue
reste / and kepe thou scilence vnto a tyme of conuenienc
Cemestides a philosofre sayd to a chorle yf sate with hi
at dyner / & spake not. Art thou leryd / me thinketh so
for thow

for thou spekest not. Therefore Isidore saith. When tyme requireth speke thou / & in tyme be styl / & speke not but if thou be spokyn to first. and also here thou al thinge patiently or thou speke / & the question of an othir more euer precede & cause the to gyue a resonable answer.



Of the hare that was a lawyer.
Dialogo. c8.

The hare Lepus went to pareys to scole & was in processe a good lawyer / and therfor he went to the lyon and sayde. My lord I haue spent & consumyd my goodes in studie and scolage / for conynge and science. wherfore I pray you that I may be wele maynteyned & stypendyd / and lyue worshipfully vnder the proteccyon and shadow of your wynges. To whō the lyon answerde. I will first make a prose of thi wysdom & conynge or I grante y thi desire.

Go with me to see dyuers thinges that I maye proue
thy lernynge. and as they wente by a wode syde there
came an hunter hauinge a bowe and arrowis / and or-
dernd to shoote after the bere and the fowe. But the
fowe was wylde. And whan she espied the bowe and
the arrowe she lepte a syde and escapid fro the stroke.
The bere was proude & trustyd to his owne strength
and came hastely agayne the man willynge to teere him
on pecys / but the hunter losyd his arrowe and smote y
bere and kylde him. This scinge the Lyon sayde vnto
the hare. Make me a prouerbe of this that I may knowe
we thi science. yf thou desire to be admytted to my sa-
larie. The hare wrotte immediatlye in his booke /
and sayde.

Agayne deth it preylyth moch more amonge.

To haue wysdome / than to be stronge.

And the Lyon commendyd this prouerbe and led
the hare with him / to a cyte / where they fownde
a lorde rebukynge his seruauntis. and oone
of the seruauntis toke pacientlye the rebukys of his
mastit. The other was impacient and not sufferable /
but full of frowarde answers. Wherfore the Lorde in
his ire all to bete him and spoyld hym and expulld
him owte of seruite / and kepte styll the pacient and pro-
motyd him to greate worshippe. And of this matere y
hare wrote to the Lyon saynge in this wise.

Boche bettyr it is many tymes to be styll

Then to speke shrewdlye / and haue inyll wyll

The Lyon also magnifyed greatly this prouerbe
and ledde the hare in to a towne. In the whiche
they fownde a laborer packynge his oger / and
assygnyd them to ther iourney to etc. xii. acres of sonde
and deluerid for the fedinge of euery of them a botell
of hape.

of hay. Don of these beastes went forth and bare his botell of haye withowte grutchinge / and an othir began to speke boldlye and proude and sayde. What shulde hit suffice vs to bere haye with vs. He shall not fede vs so. and thus saynge he wolde not cary haye to fede hym self with him. And whan they came to ther labourer / and had cryd vnto eyn he that had the botell of haye refresshid him self. The othir was werpe and hauinge nothinge wherof to be comfortyd for greate hongre he dyed. Wherof the hare wrote to the Lyon saynge in this wise.

Settyt it is at nede lytell thinge to haue.

Tha vtterly nothinge that myght the lyfe saue.

He Lyon consyderinge all this / sayd vnto the hare.

Ere. Trewly sonne thou hast studred wele / & loste no tyme in vayne. For thou canst answer wisely to euery question. Wherfore he gaue him great wagis and promotyd him and sayde.

He that of honoure desireth to haue a chaire.

Owith to be connyng / and of very wysdome aye.

Studentis shuld take hede hereto / & continually apply them to haue connyng / that they maye be promotyd / for the mynde of man iopeth and is fed with connyng / and therfore it owith to haue noon ende / as Seneca saith. Be not saynte in lernynge / for lyfe and lernynge shulde ende at onys / and an othyr saith. If my foote were in my graue / yit wolde I gladly lern connyng. For connyng and science is desirable both for it self and for other / for it is veray profitable to many thinges as saith the expositour vppon the firste of the ethikes. And that man is very blessed that hath founde wysdome / and haoundith with prudence. Prouer. iiii. Therfore olde princes had ther mastirs / as traianus

Had plutarchum. Nero had Seneca / & alexander had
Aristotyll. When Alexander was born philippe the fa-
dir of him wrote an Epistle to aristotyl sayinge in this
wise. Philippe to aristotyll sendith gretinge . knowe
thow that a sonne is born to me/ wherof gretly I reioy-
ce and referte gracye vnto the goddes . Not oonly for
cause of his byrth. But rather for that it fortunyth
him to be borne in thy tyme for my gret confidence re-
fyrth in the/ trustinge that thou shalt bringe hym vp
in Vertewe and doctrine/ that he maye be worthy to be
a gydar/ & profitable to the wele of o^r reame. And hit
is to be notyd that a prince of a reame owyth to be wy-
se/ not oonly in disposinge of thingis temporall and la-
wys of them. But also in dyuyne thingis and lawys
of god as it is wrytten Deuteronomii. x. vii. After that a
kyng haue possession and is sette in the Trone of his
reame/ he shal cause the Deuteronome to wryte vnto
hym of the lawe in a Volume/ takynge an example of
the prestis of the trybe Leviticall/ and it shall Remayne
in his kepinge/ and he shall rede it all the dayes of his
lyfe/ that he may lern and haue remembraunce to dre-
sse his lord God and kepe the cerymonyes of hi which
be commaundyd in the lawe. and if the prince be not let-
tyde. It is necessary to him to be counsellid of suche as
be lernyd. wherfore he is commaundid to take an ex-
amplar of the lawe of preystis and men of the chirche
as Helinandus expownyth. Tully saith in detuscula-
nis questionibus libro quinto. Philosophie is a serchar of
the mynde/ which drawith owte vices by the rote/ and
purgith them/ & makith redy y^e sowles to bringe forth
goode fruite. Papie saith that academia/ was somtyme
a towne of syn tymes shakyn with erth quays ston-
ginge but a myle from athenys/ which town philoso-
firs that

first that is to saye plato & al his chose to dwell inne / & drede shulde cause them to be continent and to be doubtfull euer / & eschewe othir Vices / & aplye ther lernynge and of that towne they were namyd Academici.



**Of a Dogge and many Wolues
Dialogo. cxi.**

A Dogge which was a grete barkar & enymye agayne wolues to fight agayne them was keppid in a grete cite / and he was so fierse that in no wise he wolde suffir them to entyr y cite. Wherfore the wolues hatid the dogge and laye dayly waytinge to destrye him. and for that same intende thei came togider in to the feldeys and sent forth two of the eldest of them in messa ge to the dogge saynge vnto him. Thou arte mighty & goodly sir & vertuous. & therfor al we be assemblyd togider in y feldeis to crowne y our kynge,

R.ii

come with vs p[er]seable and receyue thy dignite that
thow mayst be honorably put in possession. This
dogge was madde for ioye whan he harde him self th[is]
lawdyd and thoughte he shulde be exalcyd and depa-
tyd from the courtelage in which he had sure abydyn-
ge and went forth with his enymys to his coronacyon.
The wolups conueyde the dogge secretly to ther owne
companye/and whan they espyed hym / they fortified
them self togider and all to rente the dogge and sayde.
He that desireth to be hardy and bolde.

Shulde euer dwell styll in a stronge holde.

Do a man y dwellith in a strong place / owithe
not to departe thens for fayre promie & flaterin-
ge woordes. For ther be many deceyuers / decep-
tinge th[is] y be not ware with sugred woordes / wherfor
Albartanus saith. Thou shalt not drede byttry wo-
des but rather grete strokes. The Philosofre saith. He
that wysely dissimulith / the soner preyntith agayne
his enmye. & I hope wyllinge to shewe that a man o-
with prudently to consider why and for what cause any
thing is promysed or geuyn to him tellyth & inducith
a fable and saith that on a tyme a theef came to a man-
ys hows by night to robbe him / & a dogge which was
in y same hows barkyd & made grete noyse. But y theef
was subtyll & pluckyd brede out of his bosome & gaue
it to y dogge to cause him / to be styll. The dogge refu-
syd the brede & sayde to the theef. By thy gistes thow
labowrist to cause me to be styll / y thou mayste robbe &
spoyl my mastre / If I shulde take thy brede / thou wol-
dest excarpe al the substance of this hous / & for this ly-
sel moresell y thou profitst me / I shulde lese all my ly-
vinge. But I wyll not lese my continuall & dayly susti-
naunce / for thi false pleasure. And therfore I advise the
to dre-

to departe from hens wyllfully / or elles I shal crye out
 agayne the & shew thy thefte. & all the whyle y dogge
 was styll the theef Taryed / & whan he backyd y theef
 departed & durst not tarpe. Therfor an autour sayth.
 whan any thinge is geuyn the / remembry why. and to
 whom thou geuyest thi gyftes haue an he.



Of the wolf and the Asse.
Dialogo. c. vii.

The wolf on a tyme sawyd with the asse/ but y
asse labowid full truly aboue. the wolf was
malycyous and drewe the sawe vnder the se
kynges an occasyon to deuoure the asse. wher
fore he made quarell agayne him and sayde .
why doyste thou throwe the duste in to myn Hen. the
asse answerde/ and sayde. I doo not so to the/ but I go-
uern the sawe perfightly astyr my wytte and connyn-
ge. If thou wilt sawe aboue I am pleasyd/ and I shal
labowre beneth trulye. To whom the wolf sayde I can
not. But and yf thou throwe any more duste in to myn
Hen/ I shal put owte both thyn Hen. and they thus sa-
wyinge the wolf blew with all his power wylling y
the duste shulde flye in to the Hen of his felowe / but y
tymber stoppid it/ and causid the dust to fall in to the
Hen of the wolf/ and he was greuously paynid and swa-
re that he wolde ouirthrowe the portars and betars.
But the tymber fell sodenly by the right full iugemēt
of God and oppressed the wolf and kylled hym. The
asse lepte and lauyd him self and sayde.

Whanyone that thinkith his neybowre to kyll
he slayne with that same swerde sore agayn his wil
hus doo malycyous people that laye nettis to
deceyue ther neybowris/ and to take them. But
as it is wrytten Eccl. xxvii. He that ordeynith
a pitte for his neybowre shal fall in to it him self/ as I
sope inducith a fable & shewith y he y labowith to dis-
ceyue othir folkes/ god shal suffir him to be begyled &
dampnyd/ and forth he bringeth an example and saith
That on a tyme a mous came to a grete waterside/ and
durste

durste not swym ouir / and a frogge espied him / and
thoughte to deceyue him / and sayde. Thou art welco-
me Brodir and frende. It is sayde that frendeship is pro-
uyd in necessite. Wherfor come with me / for I can swym
right wele. The mous trustid wel & suffirde him self
to be fast bownde to the foote of y^e frogge. and as they
swam the frogge descendyd in to the watic and drow-
nyd the mous & kyllid her. and at the laste ther came a
kyte fleyng ouir and espied the mows and caught her
and the frogge also and ete them both . and therfore
saith I hope. So mote they perisshe / y^e wil speke fayre and
deceyue / for it is worthy that punysshment retourne to
him that causith it.

Of the bere and the wolf.
Dialogo. c. viii





Upon a tyme the bere calld the wolf
to him and sayde. We twayne be had
in greate reputacion and haue a greate
name emonge all othir wyld beasts.
But and if we take owr lodgynge to-
gider and lye in oone mansion nyght.
Iye/we shall be more louyd and dredde of them all then
we be. These wordes pleasid vnto the wolf and they
made compenye and dwellyd togider. The bere gaue in-
formation to the wolf and sayde. I will continewe glad
Iye with the in somer for thou shalt fede me with su-
che vytayle as thou mayste gete by thy huntynge.
And I shal cherissh the in my Dell/ for I am very well
purueyde in the wynter. I wyll not that thou shalt be
withowte in the wynter in the froste and the cold. But
rather cōtinew with me in my caue & make good chere
The wolf beleuid well/and with all his dysgencce day
he went an huntynge to fede him self and the bere. The
bere luyd myr Iye withowte labour. And whan the
wolf came to his Dell/the bere broughte him to his ca-
ue. But there fownde he nothinge. wherfor he was gre-
tely sozr and verye hongrye. The bere lycked him self
and was well refresshed & toke noon hede of the wolf
wherfore the wolf spake and sayde. what is there here
to ete/why hast thou disseuyd me thus. The bere say-
de. Sit downe and lycke thi self yf thou lyft / and ellys
goo wherir thou wylte. The wolf was deceyued and
with greate mourninge retournyd agayne to the wode
and sayde.

Euermore wysely a prose let vs make.

Or we to owr howsolde any personys take.

we shulde

We shalde proue our frendes / or we gyue creden-
ce vnto them / for no man that is wyse shulde
disclose to his frende the secretnesse of his myn-
de but if he be assuryd of him and haue prouyd him be-
fore / as it is wyrtten Ecclesi. vi. Bringe not euery ma-
in to thi howe / that is to meane. In to thy mynde / by
hasty credence geuinge for the worlde is replete with
greate soteltye. And also it is wyrtten in the same pla-
ce. If thou haue a frende / proue hym in thy trouble / &
be assuryd of him or thou shewe him all thy mynde .
For certaynly a prudent man and discrete shulde notte
to hastily gyue credence to his frende but after he hath
prouyd him and founde him faithfull he may the more
largely committe truste vnto him. Wherfore Dalerpe
writeth libro tertio cap. viii. of Alexander kinge of ma-
cedone. That whan Philippe Phisicien vnto the sayd
Alexander and his perfightly prouyd frende / shulde
gyue him a drinke / ther were lettres sente to Alexander
conteynyng that the sayd Philippe was corrupte with
money of kynge Darye and he had put Venyme in the
medecyne. which lettres whan Alexander had redde /
he dranke first the medecyne / and afterwarde immedi-
atlye he deliuered the lettres to Philippe to rede / ha-
uinge in him so greate confidence / that in nowyse he
coude mistruste him. Therefore we shulde eschewe to
be knytted to any personne in fauoure and amyt before
a dew preef. For the Philosopher saith. Beware thou of
frendes not prouyd. and Seneca saith. Take delibera-
cion with thi frende / but first with thy self / for every fa-
lwe is not good nor faithfull. Therefore discrecyon mu-
ste discern the goode from the badde . it is tolde that
on a tyme twey felows went togider by the waye. & a
whom a berr sodaynly mette and made on them a grate

sawte. For drede oon of them scandpd a tre. The othir
 laye flatte on the grounde saynyge him self to be dede
 The bere went to him that laye lyke dede and demyd
 he had be dede/and departyd from him and went hys
 waye. His felowe descendid wthan the bere was goone
 and askyd of his felowe what the bere had sayde to hi
 in his ere/and he sayde. The bere counsellpd me to be
 ware of suche a felowe that hath forsake me in so gree
 te a iwardye. And it is to be notyd that enymies that
 offende eyther to othir to the vttermoste that they can
 they maye neuer have sure and continuall peace togie
 ber aftir. Wherof an example is tolde of a chorse that
 had but oone sonne. And vppon a tyme he lycencyd hi
 to goo to a place and playe. and a serpent bote him/and
 kyllid him/and he was buryed and a signe set vppon
 his graue. The sayde chorse lay dayly in a wayte and
 bethought him howe he myght sle the serpente / and
 at laste fownde him and in greate angir smote at hym
 wyllynge to haue kyllid him. But the serpent fledde
 in to an hole/and he smote of his tayle. And ther grew
 ineptinguisble hatrede betwene the chorse and the serps
 te. The chorse at laste spake of peace/ But the serpente
 answerde and sayde. It may not be that thou spekyste
 of. For as longe as thou seyst the graue of thisonne/ &
 as oftyn as I beholde my Tayle cut of/ther shall ne
 ver betwene vs by perfite peace nor conorde.

Of the wylde gote and the wolf.
 Dialogo. cip.

Damask.





Damula as saith Papie is a female go-
 te of the wyldernesse. This gote wat-
 chid on a nyght with a chorse / and as
 she wente homeward from her pastu-
 re / the wolf came to her and sayde .
 Nowe shall I fyl my bely of the / for
 thou mayst not escape. This Damula knelyd downe
 before the wolf and sayde . I praye the for the loue of
 Godde to suffre me to go to the folde / for my kydder son
 kyd not this daye. Wherfore he maye perissh with hong-
 gre. And truly I promyse vnto the whan I haue fedde
 him I shal retourne to the agayn. The wolf thought
 surely to haue them both saynge. So to thi folde and
 bringe thi kydder with the / for I desire greatly to se
 him / and I shall be fauourable to yow both / but
 withowte the / he shall haue no grace. This ffemale
 gote sware to fulfill all this / and forth she wente. But
 whan she came home she kepte her hows and brought

Sppe her kydde and neuer retournyd to the wolf. wher
fore the wolf made greate lamentacyon many a longe
daye after and sayde.

He that is possessyd and hath golde in honde.

Is not wise to lese it for promys treasure or sonde.

So many on having sufficiencye / for concupiscens &
avarice desire to swa lowe by all thinges like wol
fis insaciabie / that never be saturate. wherfore they be
Doyde oft tymes and not alwaye fully replete. a coue
tows man full of avarice is lyke a vessel botomelesse /
that is never full / as it is wyrtten Eccle. quinto. The
Coutows man shall never be fylld with money / and
therfore olde princis hatyd couetyse and forsoke it. And
they desirid not to have dominacyon to gadre money /
but for worshippe and conseruacyon of the comune we
le. wherfore Valery tellyth. lib. iiii. whan Scypion was
accusyd of couetyse to the Senate he answerde and say
de in this maner. whan I lately had subduyd all Affri
ke vnto your power. I reseruyd therof nothinge to my
behofe / sauf oonly my name. for he was namyd cur
after Scipio Affrican. for he subduyd affrike. Valery al
so tellith of mantense curione that was the verye loze
mastric of curtesye ofrome and a spectacle of strength /
whan the legatis of the Sannytes were come to hym
and he had receyuyd them in to his place / they behyde
hym sittynge by the fire vppon a stole etynge his sow
pere in a plater of tre. They offirde to him a greet sum
me of Golde and with swete woordes they prayde him
to occupie the Golde to his worshippe and to te nome
re in tre. And he lawghid and sayde. your labowre is in
vayne to bringe Golde to me. But goo ye and repoor
te vnto the Sannytes that the Mantense Curione de
sireth rather to rule them that hath possession of golde
than to ha

than to haue the golde. and also saye vnto them that
the sayde Cacione wyl notte be corrupte by no money/
nor by drede of any enmyes. Also it is tolde in that sa-
me place that whan the legatis sent from the sannytes
were come to Rome/the founde sabrice pūnce of the Ro-
maynes sittinge and syngynge. To whom whan they
had offirde a greate Summe of Golde for ther lyberty
he beholdinge not his owne wele/but rather the comu-
ne profit/gaue this answer to them and sayde. Goo ye
fro me and bere yowr Golde with yowe. for Romay-
nes haue more affectyon to haue domination ouir golde
kepers then ouer the Golde. And also saynt Augustin
tellyth de ciuitate Dei that Lucius Valerius that dy-
de whan he was consull of Rome/was so poore that no
money was founde in his hows whan he shulde dye.
wherfore he desyred the people to ordeyne for his beryn-
ge. for in that tyme the princes that rulyd the comune
thinge/that was mooste ryche. In ther owne howsis
they were very pouer. wherfore saint Augustyne saith
in the same place/that oon of them was twyes consull
and he was vtterly expulld of the Senate/ for cause
that .v. poundis of money were founde in his hows.
And Valery saith. Euery man labowrid to encrece the
comyn wele/and not his owne/and desired rather to be
pouer in a riche reame/than to be riche in a pouer reame
And he inducith examplys of the consullys that were
soo pouer whan they dyed that they had no goodes to
preferre theyr doughtires/to mariages. but notwithstā-
dinge the necessite of worthymen was releuyd by the se-
nate. And they vsyd customablye to preferre the dought-
tyres of them to worshipfull mariages. and saint augu-
styn Epistola quinta. That thei that wisely aduertith
and attendith say that it was more to be sorowd whā

the wyffull pouertye of Rome was forsakyn: Than
whan richesse lackyd. for in pouertye the integrite of
all goodemaners was conseruayd. Richesse corruptyth
the mynde of man worse than any other enemye.
wherof it is red that the hoste of alexander was enty-
chid owte of nombit whan Darpe was deuicte / & bre-
uely astir / whan they shulde fight agayne / thei of alex-
gandirs hoste were ouercome. which whan alexandir
vnderstode he commaundyd immediatly al the goodes
to be brente that his hooste had gotyn by spoliacyon &
sayde. As longe as my people had no possession of goo-
des ther was noon that myght resiste them. But now
that they be onerate and chargyd with gold and syluer
they be made slowghtfull and vnusty / and whan the
goodes were brent and goone they sawghte and were
manlye as they were before. Also it is redde of the Ro-
maynes that in olde tymes they warryd to gete wor-
shippe. To haue lybertye / for conseruacyon of the co-
myn wele / and than they obtaynyd and had the bet-
ter at all tymes / But whan ther myndes were infecte
with couetyse and auarice / then were they continually
vict and ouercome.

COf a lytell discolowid beaste callyd Varius and the
swyrell. Dialogo. xv.



Varius is a lytell beaste some what mo-
re then a wespyll and he is callyd Vari-
us for he is variably colowid. for on
the bely he is whyte and on the backe
he hath a coloure lyke as his. so com-
ly that thowe mayste meruayle to see
so fourmably he is depayntyd with colowys / and he
is of the



is of the kynde of pirolp / and he bydith moche in treys
 and bringeth forth his generacyon . And dyuers men
 vse greatly to reioyce in dyuers garnamentis furred
 with skynnes of these beaſtis. But neuertheleſſe this
 pretty beaſte reioyceth but lytell in his owne furre / & al-
 though he y this Varius be but lytell of bodelye quanti-
 te. yet after the conſideracion of his noble furre / he is a
 moſt excellent beſte. & ſo is y ſayrell alſo. Theſe tway
 we were aſſociate togider & ſayde. we twayne be honou-
 rable & of grete price amonge all people for the grete va-
 lowre of owr skynnes. And forasmoche as we be ſo No-
 ble of owr natyſ kynde / let vs purſewe ſuch beaſtis as
 be byle & deſpiſable. wherfor it fortuneth they founde
 a Tode crepinge / & they greuid him ſore / & put him to
 grete Depacyon. To whom the tode ſpake & ſayde. god
 made vs all & not we owre ſelfe. If ye be more beaſtis
 full thanke ye your maker. Theſe beaſtis were wroth

with the toode/and put owte both his Hen saynge. Da
ryst thou speke agayne So thou Vglye creature . and
afterwarde they fownde an owle makynge her neste in
a tre. and they made greate shoute and noyse after her
and put her to flyghte and destroyde both her neste and
her eggis. The owle fledde with greate heuynesse and
sayde. brethren ye haue done euill to me. for I am a cre
ature of Goddis creatyon as ye be. but though I can
not be auengid my self. another shall be vengid vppon
youe/for youe extorcyon. at the last they fownde an
Ape saynge and mowynge vppon a tre . To whome
they sayde . why art not thou shamesaste thou worst
of all beastes/for thou hast no tayle/and thou shewis
te So thyne arse. The ape was woode and cam downe
from the tree / and kyllyd them both / and pluckyd
owte ther Buttes and sayde/ in this maner as here fol
lowyth.

Noble people naturallye be curters /and goode

Hockers and skorners be farre fro gentyl bloode

herfore noble people and myghty shulde notte

T greue them that be pouer and lowe. for nobi
lyte refesth not in the dignite of the parentys.

But rather in the composicion of goode maners/as the
Philosofie saith . Noblesse is that thinge onelye that
garnysshith the soule with good maners/and as hee yt
is Communely sayde. He is a Vylayne that doth vyl
lanows thinges/and not he that was borne in Vylla.
It is redde that a Lyon dyd greate hurte in his yowth
for he hadde woundyd sore with his cleyes a Boore/a
bull/and an asse. and in processe he was olde/and in y
wynter season he fell in to a greate snow/and he was
so colde that he cowde not ryse by him self. That serm
ge. y boore and remembre of his olde woundys/ he
smote

smote him greuously with his teth. and the bull/ alsoo
 gooyd him in to the bely with his hornys. The Ass
 with his helis layd at him frely and hit him on the fo
 reshede with many a greate stroke. The Lyon myghte
 not flye but spake with grete dolowre/ and sayde. All
 thinge that I haue overcome/overcomith me now.
 My worshippe is now a slepe/and helpe of myne ho
 nowre is paste. Beholde now he noyeth me that I ha
 ue noyede/and as I haue done to other before tyme no
 we falsyth it to me.



Of the Horse and the Boore
 Dialogo. cpi.



Da tyme it befell that an hors had ple
ded so longe ageynste a Doore that by
longe contynuaunce the horse becam so
poer that he was nat able to mateyne
his plee for lacke of money or goodes /
for all his substance was spent & gone
& he sought his frendis / Then he went to the Mule &
prayed hym with great lamentacyon to lend hym .x. li.
in golde / the whiche he dyd for pitie with a good wyll.
wherewith the horse wan his plee & recovered all his co-
sts and damages / with habundance of great goodes.
Thus whan all his care was past and he beinge ageyn
in his prosperyte / the Mule come vnto hym & required
his lendt money / the whiche with a mockynge maner
The horse that was inflamyd with ire and falsshede /
callyd to him the camell and the asse / and they thre all
to bete the mule and went forth to the iuge. The iuge
this knowinge he gaue this sentence that all that mo-
ney shulde breuely be restoyrd to the mule / and for ther
Violence / and hurtys that they had done to him / they
shulde paye him an hundryd markys. The camell ha-
uynge no goode to paye / he forsoke the cyte and was ba-
nyshed. The asse was imprisonyd & stockyd faste & en-
dyd his lyfe wretchidlye. The horse was constraynyd
by greate rygowre to paye his dettyes and his damage
and so he remaynyd in greate pouertye / and was bette-
ly vndone and spolyd and sayde.

He that is indettyd and wyll neuer paye

Shal lese osten tymes / and his goode shal awaye.

Other be manyon y be vnkynde y knowe nat
benefityes done to them / nor yelde no thankyn-
gis to ther goode doers, Agayn such caton saith
Be thou

Be thou remembryd of y^e Benefitis y^e thou hast receyuid.
And also he saith. A lytell gyfte y^e thi pover frende ge-
uith vnto the. Receyue thou gladly / & remembryd fully
to gyue thankinges. But many oon now a dayes / not
only gyue no thankynge / but rather speke falsely a-
gayne ther goode doers. As it is red y^e whan a sectayne
kyng had epastyd oon that he especyally louyd aboue
al other. This man thought & sayde to him self. The
kyng hath so gretely auancyd me y^e I shal neuer acqui-
te him nor be free. Wherfor he compassyd y^e kynges deth
The kyng y^e knowinge cyted him before his own pre-
sence / and the troluth knowen / he iugid him to be dra-
wyn throwe y^e cite. And as he was drawyn / enery man
threwe vncleue thingis vpon him. and he suffirde it pa-
ciently forasmuche as he in prosperite had be combyous
and not fawowreable to any persone / but proude & noy-
able to all people. But whan a frende of his which he
louyd as him self had throwyn a stoone at him & smyte
te him on the too / he cryed out & made grete heuynesse /
& whan he had be drawyn & was brought befor y^e kyng
gayn. The kyng askyd of his seruauntis / how beha-
uyd y^e wretche him self in his passyon. They sayde / Be-
ray paciently. But he made grete lamentacyon for oon
stroke y^e was geuyn him. The kyng inquyred of him
y^e cause. And sayde. For I louyd him most feruentlye
& smote me / & trustyd synglerly to his socowr. The kyn-
ge sayde. Of thyne owne mowth I iuge y^e thou had ser-
uante. For thou hast most falsely withoute cause con-
spired agayne me. And y^e kyng commaundyd that he
shulde be hangyd forthwith / accordynge to his deme-
rytes. Hitte is a greate maruayle that creaturis haui-
ge reason shulde be so Ingrate / and vnkynde whan
brute Beastis vnreasonable knowe ther benefactours

As it is redde that Upon a tyme whan a Lyon was ta-
 kyn in the nettis of hunters a shepheerde that was
 compassionate Vnto hym deliuered him. And an other
 tyme the same Lyon was agayne takyn of hunters / &
 put in to a caue of the Emperours wyth other wyl-
 de beaſtis. And the forſayde ſhepheerde for hys offen-
 ces was caſte in to the ſame caue to be deuouryd. And
 the Lyon knowinge the ſhepheerde not oonely hurte
 hym not / but alſo preſeruyd hym from al other beaſtis
 that wolde haue deuouryd hym. Alſoo it is redde that
 the duke of Savoye fownde a Lyon fightynge withe
 a moost cruell Serpente / whiche hadde compaſſyd the
 necke of hym rownde abowte. and intendyd with hys
 Venyme to ſle hym. The knyghte beholdinge the no-
 bleſſe Leonyne / and the malyce Serpentine / he ſmote
 of the Serpents hede. Wherefore the Lyon folowyd y
 knyghte lyke a tame beaſte / and neuer forſoke hym.
 and for the forſayde knyghtes loue / the forſayde Lyon
 fawghte agayne hys enmyes / and whan the knyghte
 was dede and buryed. The Lyon / for loue laye on his
 graue / and there dyed.

Of the aſſe and the Oye.
 Dialogo. cxi.



An Oye and an aſſe had ther dwellyn-
 ge togider / withe an huſbondeman /
 whiche fedde them plentyfully. But
 many tymes he prickyd them and co-
 pellyd them to labowre. Upon a ty-
 me this man bett his aſſe / and he was
 angrye and went to the Oye ſaynge
 what ſhal we doo. This Thozle bettith vs ſore / and
 makith vs



makith vs werye. Let vs goo from hym/ and caste sp
ow: yockys/ for we be but yonge as yit / and we maye
be mery a greate whyle and owte of daungere. and soo
forth they went. and as they walkyd by many fayre
pasturis they were veray gladd. and at laste nyghte
came and it was veray Darke/ and they compleynyd
euerich to other and sayde. how shall we slepe . Oye
howe haue we noon as we were wonde to haue. Cert
taynlye it had bene bettyr for vs to maynteyne trewe
laboure then to departe. and as they laye on the groun
de couetinge to slepe. The wolf came cryinge and bes
pyd them so fore / that all the longe nyghte they were
withowte slepe and sayde. It is not goode for vs to by
de here/ but rather with smale beastyrs / for then shall
we be defendyd of shepeheerds and doggis. and whan
they came to the flockes/ desyringe to be with them/
and tarpe all nyghte . The shepeheerds expulsydde
them/ and bete them/ and they weppyd and made gre

remoune & concordyd to dwel with a laborer that punys
shed them soore & fed them scantly. wherfor they were
compuncte gretly / & retouenyd to ther first state & sayd
Bettir it is in suretye at home for to hyde

The throughe world to wadye be without guyde
N this we may note what inbardye it is to goo
in to straunge contreys and fro place to place / &
to be lodgyd in othermennys howsis / wherof it
is sayd Eccle. xviij. It is a wycked lyfe to be logid from
houe to houe. & it is also Bettir & more profitable to suf
fir otherwhyle some small greif / then to suffir a gretter
greif. and whan a man shal doo any thinge euyr he o-
with wysely to consider what may fall to him therbye
as the wiseman saith. What soeuer thou doo / do it wi
sely and beholde the ende. And also he saith / I wyl paci
ently suffir smole hurtys in eschewing of gretter. wher
of it is tolde that a kyte on a tyme greyns downis verp
fore & stale awaye ther chekys / and otherwhyle the
downys defendyd them self to ther power / and smote
him with ther wynges & draue him away. At last they
made a counsell & chose the goshawke to be ther kynge
to mayntayne them agayn the furevous kyte. The kin
ge began cruellye and was to them more noyable then
ther olde enmye / and toke dayly oon of the fatteste / &
ete her. The downys complaynyd emonge them self of
ther kynge and sayde that bettyr it had bene to them &
lesse hurte to haue suffirde the batell of the kyte / then
to be mourdyd dayly and cruellye slayne withowte de
fence or remedye. By this it is shewyd that bettyr coun
sell is bettyr with reste and spherneffe than delectable
with besynes and parell. As I hope shewith in fables y
the feelde mow came to the towne / and there he was
worthyly recepyd of the mows of the cite / and he ma
de him

Be hym greate chere/and commendyd the large expen-
 se of the cyte greatelye/and brought him to the byssho-
 pis celar/and gaue him delycate mete.at laste came y
 botelar/and the kape rattled/and in came he. The how-
 se mowse fledde in to his hoolz. The feld mows ranne
 agayne the wallys and scantlepe escapyd with his lyfe
 At laste they mette togider and the feld mows sayde.
 I had leuer gnawe harde benys all my lyfe then to be
 in this sodeyne feere. Take to the thy delycatys / that
 be to the greate pleasure/for I loue pece with pouertye
 and quietnesse delyteth me more then preposite of me-
 tys/or delycyows fedynge.



Of the Goote and the Ram.
Dialogo. cxiij.



Guers beasfis in a grete flocke were gadzpd togider vppon a tyme/and fed them in ther pasturis. The Ram amonge all other callyd the Goote fro the flocke and sayde. Go we fro the flocke. To what entent abyde we with these shepe so shamefullpe. and whan they were departyd from the flocke and had forsake the feleshippe. The rauenows wolf that lurkyd in the woodes came owte vppon them and bote them / and fedde hym self/and sayde.

Betty: it is with compeny surely to goo.

Then to be soole/for drede of thy soo.

y this example it aperith that he that forsakith goode compeny forsaketh greate suretye. for it is wrytten Eccl. iiii. wo be to the sole man, for if he fall he hath no help at to ryse. Ther was a wodehenne that had many chekyns which she norysshed lovingly. Ther came a kyte daylye awaitynge to sle the chekyns. But this wodehenne gadzpd her chekyns togider to defende them from the Rauenows byrde. and all they that came to her were protecte and defendyd. Neuerthelesse oon of them wolde enuy pike aloone and toke noon hede of his compenye. wherfore the cruell kyte carowhte him and bare him awaye and ete him with owte merce.

Of the Pantere and the Hogge.
Dialogo. cxliij.

Pantera



Anterai is a beaste of dyuerse colowris
 Very fayre and swete smellynge / Do-
 lyne saith that it is a beaste very es-
 pecyall barryd with colowris / full of
 smale cerclys / soo that he shynyth of
 the yelow cerclys that be hyd / and

his colowryd boody is distyncte in yelow and whyte.
 And it is in his manere a meke beaste / and he hath the
 dragon only to his enemye. And whan he hath etyn /
 and is sufficiently replete with dyuerse metys / he hy-
 beth him self and slepith in his caue / as saith Phisiolo-
 gus. And after thre dayes he ryseth from sleape / and
 makyth greate noyse all other beastes whan they here
 the voyce of him they gadre togider / and folowe the
 swetnesse of the sauour that comyth out of his mouth
 The dragon allowe whan he herith the voyce of him
 is full of drede / and hydeth him self in his caue. Upon
 a tyme this Pantera was gretely temptyd to ete of an

of an hogge. But forasmuche as he was accustomed to
ete cleane mete. he abhorred y was Uncleane. Notwith-
standinge he nourished an hogge for him self and or-
dered for him a moost cleane lodginge/and caused him
often to be wypedde / and wolde notte suffit him to be
wrappyd in the myre. This Uncleane sowe was wroth
and had a naturall apetyte rather to be rollyd in y my-
re/then to be kepte cleane. And at a leysor this sowe sta-
le owte of the hows/and all to defyled her self with es-
ther swyne of her owne kynde. Wherfore the forsayde
swete beste Pantera hatyd the hogge/ and putte her a
way from him for ever and sayde.

from nature/and kynde any thinge to chaunge
It is veray paynfull/and oftyntymes straunge
husdoo Uncleane people and synful which may
not aryse out of the myre of concupiscens / and
lecherye/for theyr had custome/for the philoso-
fre saith. Custome is an other kynde/and therfor with-
stonde in the begynnynge. Temptacyon in his springin-
ge is lyke a yonge plante/that eslyly maye be pluckyd
Up or euer he growe to a tre by age/but as y glose saith
Customably synne is lyke to an olde syknesse/which
is harde to be helpd. Wherof it is wyrtten Jhero. viii.
If ethiops may chaunge his skynne / and a parde hys
varyacyon of colowre. Then may ye doo welle after yo-
continual synne. As who saith/it is lyke an impossibill
site. It is redde of Despayne the Emperoure/y when
he was couetous and had so contynuyd Unto age/and
a sertayn persone had repreuyd him and sayde . Al sove-
maye chaunge his skynne/but not his condicions / he
answerde and sayde. At suche men we may smyle/and
take it to owr owne correccyon.

Of the wylde Ass and the wylde boore. dia. c. v.
As pape



A Dapye wryteth Dnager is a wyl
de Ass/and aper is a bore or a wylde
hogge. These two beaſtis ſonde ther
maſtir walkynge in the ſylde/ & thei
ſayde Vnto him. helpe vs maſtir we
praye the / and gyue rightfull iuge-
ment of vs. To whom he ſayde.

What ſhall I doo to yowe. The aſſe anſwerde. My
lorde hath deceyuyd me/for he hath a lytell whelpe &
ecyth of his mete/and ſlepith on his owne bedde / & my
lorde cheryſſith him and playeth with him dayly/ and
he neuer towchyth me. Nor ſhewith to me ſuche mety
countenance/ & dayly bere his ſackys and bepe my ſelf in
his labowr. to whō his maſtir ſayd. thou aſſe yf thy de
ſire be to be oſtyr ſene/ & touchid/ thou muſte be clene &
not deſpyld. The lytell whelpe is acceptable & pleaſant
to his lorde/ for he is continually clene & waytyth vpon
him. & bore alſo ſayde. My lorde kepith anyghingale

at whome in a golden cage. And whan she syngeth/he
reioycyth greetly/and is veray myrre. And whan he
drawe forth my songe / it is nothinge to his pleasure/
nor whan my felowe syngeth nether. Wherfor we pray
the ordyr this matere in dewe fourme. To these pety-
cions ther mastir answerde and sayde. ye knowe notte
what ye shulde aske. If ye desire to be harde and takyn
hede to. ye muste haue delectable and swete songis. and
voyce timable/and not contrarpe. The nyghtyngale
is ioyouslye harkenyd / for she spekyth and singethe
plesauntlye/and so do not powe. and they were confu-
syd with these wordes/and sayde.

That is not lesull we shulde neuyn age

Nor in vnknowyn conynge owr tongis laye.

Herfore yf we desire gladlye to be sene and tong

Tchid/let vs stody to be clene & not defilyd. & mo-
reouyr yf we wyll be harde and attendyd to. Speke we
plesauntly and Vertuouslye. Not vyle woordes of ry-
bawdrye and of corrupcyon. Some personys ther be of
whom the throte is lyke a graue that synketh whan
it is openyd/as it is wrytten psalmo. v. a graue al opyn
is the throte of them. That is to saye. Of synfull men
that euer speke stinkynge woordes. Of whom also it is
wrytten in that same booke. God mote destroye al wy-
ked synnes and tonges large spekyng. That is to me-
ane agayne God and his neybowre. They that speke
suche woordes of contumely and iniurye owe not to be
harde as Seneca saith. The crys shulde be stoppid a-
gayne bad talys. Diogenes the philosofie sayde to a fer-
tayne persone that tolde hym a bad tale that his fren-
de shulde saye by him/it is to me dowtfull whethir my
frende so sayde. But it is veray settayne to me y thow
sayste shrewdlye of me. Antisthenes answerde to oon
that repoeze

that reportyd that an other shulde saye shrewdslye by
him/he sayde not so of me/but of him that knowith him
self to haue suche sawtys within him. Democrates an-
swerde to oon y cursyd him.as thou art lord of thi ton-
ge so am I lord of myn eyes/for I maye close them at
my pleasure. he gaue alsoo an answer to an other that
tolde him that a fertyne persone cursyd hym / and re-
portyd falsely of him. I care not. for herynge shulde be
strenger than the tongue. for to every creature longith
but oon tongue and two eyes.and so a man shulde suffie
more with his tway eyes/than any man myght speke
with oo tongue. It is tolde in a boke of Japes of philoso-
firs that oon answerde to an other that sayde shrewdes-
ly to him. Thow mayste espylye saye to me euill / for I
wyl not answer. In the same boke hit is tolde that the
Philosofes zeno/sayde to oone that cursyd him. If thou
hardist thy self with myne eyes thou shuldeste be styf
and noote well that there was greate pacyence in olde
faders in suffringe of contumelyous woordes and re-
bukes. It is redde of alexander/as it apertyth in the.iii.
boke of Japis of filosofie that antigonus sayde vnto
him/it is conuenient to thyn age to rule/as who saith.
Thow arte vnworthy to regne / but by the reason of
thyn age and Voluptuousnes/and neuerthelesse he suf-
fride it moost pacyentlye/In that same boke alsoo it is
tolde of the pacyence of Iulii Cesaris tohich greatly
lothid to be balkyd/how be it/he was soo.and whan he
kembyd his here forwarde/that grewe backwarde / a
knygte sayde vnto him. O Emperoure it is more possi-
ble to me to preuayle agayne the hoost of Rome / than
the to be not balkyd/which sayinge he pacyently suffie-
de/and also whan there were made of him famous bo-
kes and rydyculous songes oppnlye songe/and that to

his rebuke he suffred it pacyently. And also vppon a tyme whan an agid woman despised his oryginal/ and begynnyng/ and callyd hym bredemaker/ and baker he suffryd it/ and smyl'd at her. In the same place it is tolde of Cesar Augusto/ that whan oon spake to him and sayde. **O** thou tyrawnte. he answerde. If I were soo/ thou woldist not so call me. In that same place also it is tolde of Scipione affrican/ that whan oon callid him from fightinge and rebukyd hym he sayde. **O**y modie brought me forth an Emperowre and not a warrpore. It is redde also of Cesar augusto in the thrid boke of iapis of filosofirs. That whan Tyberius complaynid to him that many spake euyl of him/ he answerde. It is sufficient to vs/ if we haue that fortune that no person can preuayle to do vs hurte. Therefore be thou not greuyd yf any person speke shrewdly of vs/ for we may suffir it. And Seneca tellyth of the pacyence of Antigoni in his thrid boke de ira. That whan he had harde dyuerse personys spekyng euyl of him to ther thinkyng the kynge not knowinge/ and he had harkenyd & playnly harde euery woorde/ for as moche as betwene hym and them was interiecte but a thyn wall/ he softlye/ knockyd with his honde and sayde as though he had bene an othir person. **G**oo ye yowre waye hens that the kynge here yowe not. Also Seneca tellyth in his. iiii. boke de ira of the sayde kynge antigona. That vppon a tyme whan he harde dyuerse of his knyghtes / saynge by him all the euyl they coude/ he went to them y had spokyn moost & sayde. Now that ye haue cursyd yowre kynge causelesse and spokyn of him soo vncurteyslye. now leue yowre euyl speche/ & wil him good/ for he louith you neuerthelesse. **O** meruelous humilite of a kynge/ y disdaynyd not to condescende to them y laboryd moost
and a

and a wondirfull pacience that he was not indignant,
nor cruell to gyue iugement to them that cursyd hym,
and deseruid it.



Of the Salamandre and the
Hore. Dialogo. cy vi.

The Salamandre is of the kynde of a lacerte or
of a stellion a pestiferus beaste and most gret
ly benymed. for as plinius saith lib. xxix. ca.
iiii. she infectith the frutes of treys and corrup
tith the watirs. Of the which who so euyr es
tyth or drinketh he is euen strapt dede. And also yf y
spetyll of her towche the fote of a man. It is popsoned
and destroieth him. and all be it so that in the Salama
dre remaynyth greate strengthe of popson / she pe
etyn of some Beasty / and takyn for a foode. This
sayde beaste Salamandre only and no mo spuyth in y.

fice/as saith Plinius/and putteth owte both the fire/
and the flame/ & it is the kynde of a Salamandre to be
tough & full of curlyd herps / lyke a see calf. Of whose
skynne somtyme is made gyrdylles for kynges to wea-
re. for whā they haue be longe worne / & then caste in
to the fire they wyl not burne / but aftir they haue lye
longe in the fyre they be clene & newly pourgid & be new
lye drawyn from the fire as though they were repay-
rid of newe. & of the same skynne be made macchis yn
lamps & wyl not waste for no brinnynge. Hydus is a
poysonde Serpent that leuith in the watys hauing. &
heedis. The twey serpentis fawght togider / but whan
the Salamandre was overcome of the Hydre / she lepte
in to the fire to escape. Whan the Hydre had the worse/
and was almooste scomfichte of the Salamandre he
fledde in to the watirs. And so they conseruayd them self
from deth and sayde.

He that retournyth to his owne naturall place
shal be defendyd / and fynde greate solace.

Thus owe we to diffende owre self / whan we be
temptyd of owr goostly enmyes. Of the byn-
nyng fire of concupiscens and lechery. We shul
be manlye resiste and caste owr self in to the watirs of
chastite and clenness. Whan we be impugn'd of the
watirs of couetyse and auarice. We owe to lepe in to
the fire of charite and largesse / by example of the dowue.
for it is redde in the propirte of byrdes that there be so-
me Goshawkys that take no byrdes / but oonly in the
eyre / And some ther be that take noon but oonly in the
londe. And naturallly the dowue knowith that. & ther
foreshe flyeth / fro the Goshawke that catchith her in
the ayre

the ayre/and descendith in to the sonde/ If she be purse
 wyd of the hawke that ransytheth on the sonde/ she ca
 tynith and bydith styll in the ayre. Suche reason shul
 de we haue agayne the Goshawke of hell/ which hath
 a M. wyles to hurte/ wherof Paulyne saith. Our ene
 my to whom is knowen a M. dyuerse wayes of noyns
 ge/ shulde be defendyd with soo many diuerse weppys
 as he ordeynyth sotylsteys. And therefore whan myn e
 nygmye persewith me/ hauinge so many disceytes. I ma
 ste by Goddys grace ordeyne a M. dyuerse wayes to
 withstonde him. It is told y a demoniak was brought
 to an holy may/ which commaundyd the seende to co
 me forth and tell hym his name/ and he answerde and
 sayde. We be thre sendes / that dwell in this man / I
 am callyd the closer of the harte/ My secounde brodyr
 is callyd the closer of the mowth/ and the thrid is callyd
 closer of the purse/ My office is to indurate the harte
 of the sinner that he may haue no contricyon/ and if he
 be contrite/ my brodyr labowryth to kepe him from con
 fession. And though he be confessyd/ my thrid brodir wil
 suffre him do no satisfaccyon / And thus my thrid bro
 dir is namyd/ closer of the purse. And by these meanys
 we preuaile agayne moche people

¶ Of the Ape / and a beaste callyd
Lagus. and in Englyssh
a Brocke.

Dialogo. Ep. Iii.

RR



Tapir the here is harſhe & rough
 and is a beaſte to the quantite of a fox
 Of this beaſte ſpekith plinius. li. viii.
 cap. xxxix. and ſaith / whan doggis fo
 lowe him / he reſtraynyth and kepith
 in his winde and his breth / and ſoo he
 cauſith his ſkynne to be blowyn and ſtraynyd / and be
 that meane he defendyth the bytynge of doggis / and fe
 lyth not the ſtrokes of men. This beaſt hatith the foye
 and hath a cuſtome to fighte agayne him. But the ſub
 tyll foye ſeynge that he coude not hurte this brocke for
 his harde ſkynne / and rowgh here / ſhe ſaynyd her ſelf
 to be venquyſſyd and victe / and of ſubtylle fledde and
 ran a waye. and while this Tapir this brocke or gray
 ſawghte for his praye. The falſe foye entryd in to hys
 cloſette / and ſhamefully deſplyd the lodgyng of this
 greye with pyſſe and other vnclene thinges. In ſome
 the that he abhorred to come home / and vtterly forſo
 ke his

he his howf olde/ and chose him an other lytell mans yd
for his ease a grete waye thens. If he lacke mete in y
wintyr/ he wyll sleape for his dyner/ for it is a beaste y
leuith moche by sleape. Vnto this brocke came an ape
and sayde. Brodir lende me an. a. markys . for I haue
affectyon to goo beyonde the see to marchandise/ and I
shall trulye deuyde the lucre betwene the and me. To
whom the brocke answerde. That shall I gladly gra
te the. for all my desire is to lyue easly. wherfor thou
shalt haue thy desire yf thou canste fynde me sufficient
suretye and make me an instrumente by the hondes of
a notarye. The ape founde sureteys the bugle and the
bull/ and lefte the oblygacyon/ in keepinge of the horse/
and went forth on his iourney / and neuer came home
agayne. Tarys this brocke seynge that he was thus
illadyd of the ape. he askyd his goode of the sureteys.
They scornyd him and despised him gretely. Wherfore
this beaste complaynyd to the iuge / and shewyd hym
his obligacion. The iuge immediatly cyted the credi
tors and gaue sentence that they shulde restore the
goodes accordinge to ther bonde. Wherfore they were
greatly wroth and euer malygnyd agayne the brocke
and pursewyd him. And at the laste they toke him and
woundyd him sore with many a grete stroke/ and whan
he was so woundyd he sayde with grete lamentacion
and mourninge.

He that can beware of him that wolde borowe
Go euyr owte of stryfe and kepte fro moche sorowe

RR.ii

Atyntymes it happith that a man lefith his fel-
des whan he askyth his owne goodes that he
hath lente. Neuerthelesse the Propete saith.
Psalmo. cxi. He is a iocounde man that shewith mee-
re eye and lendith. But that notwithstandinge Caton
saith. Loke to whom thou geuyste. That is to meane/
ther shulde be a discrecyon in the gyuer and lender/it is
tolde in fables that a doe beynge greate with sawne ca-
me to an othir doe that had an howe/and withe swete
woordes. praye prayers and lamentacion she askyd lo-
gynge/and desyred howe come for the tyme of her nede
permyttinge / that she shulde deliuer the howe to the
ownar whan she had sawnyd. The other was mercye-
full and departyd/and sufficed her to haue the come.
And aftir a longe season whan the inbardy was paste
The ownar retownyd and repetyd his right. The o-
ther lockyd faste the dureys / and closyd her eyes / and
wolde not deliuer that she promysyd. But spake cruell-
lye and sayde. Ifere not thi longe teth. For the teth of
my children shal al to rent y. Wherfor by this fable a
man is taughte that he shulde not alwaye gyue cred-
de to hastily to swete woordes. For many on be discre-
wyd by the meanys of pyte. As I hope tellyth wyllynge
to shewe that nothinge maye profite vnto bad folke
whan the shrewyd mynde of them is notte a shamys to
be vncremembryd of a good dede. Wherfore he tellyth
that the wolf was acloyed in the throte / and almoste
chokyd with a boone of a lambe that he had deuouryd
which sticke faste in his throte ouirthwarte. Wherfor
er in all possible haste he sent to the crane that he with
his longe byll shulde drawe it out. The bone out dra-
wyn fro the throte of the wolf by the meanys of the cra-
ne/ he askyd his rewarde which the wolf had promysyd
him

hym. The Wolf answerde and sayde. Thou Unhappy
 creature/lyuest not thou by the gyft of me/myght not
 I with oon bytte haue bytte a sonder thy necke. Therea-
 fore take thi lyfe/for my rewarde. For other rewarde
 shalt thou noon haue of me. And so manyon he Unhappi-
 be to ther benefactor was.

**Of the mowe/and the catte
 Dialogo. cy viii.**



Ppon a tyme the mowe went vnto a
 catte and humbly salutyd him & sayde
 O mastir of mooste excellence Gentlen
 be ever to do to the trewe seruice. al on
 ly I beseeche the by my protectoure a-
 gayne the wodenesse of the wesyll. the
 RR.iii.

Catte receyved him in to protectyon and led the mow
 aboute with him and wolde not suffre him to be desey-
 upd of the wesyl. The wesyl was greuyd with the de-
 alynge of the catte and enuyed at him greatlye. Upon
 a tyme the mow offended and the Catte dyd dew cor-
 rectyon. Wherwith the mow was greuyd and went
 to the wesyl and sayde whan he had done dewe salu-
 tacyon. Myne offence be grete and I am verily wor-
 thy to be punyshed. For I haue bene agayne the Under
 protectyon of the catte. And thus subtelly he sowid dis-
 corde betwene the catte and the wesyl / whan he was
 iustely punyshed of eyther of them. At last he browght
 them to that point that vtterly they intendyd ech to
 kyl other. and as they were goynge promptly to batel
 the wesyl spake and sayde. O dere suster what meane
 we. Why shulde oon of vs sle the other by the meanys
 of the false mow. Better it is and lesse hurte for vs to
 kyl him / than to kyl our self. These wordes plesyd
 well the catte / and they both togider kylded the mow
 and ete him merly betwene them and sayde

They that make Rancoure / discord or debate
 Shal not be unpunyshed etly or late.

Thus do flatterers and malycyous people betwe-
 ne princes and lordes that be at reste and peace
 Wherfore they be hateful vnto god / for hit is
 wyrtten Prover. vi. Ther be. vi. thinges that God ha-
 tyth / and 7. vii. is detestable vnto him. Jen highe lokin-
 ge / a tonge lyng / hondes shedyng innocent bloode.
 The harte thynkyng moost wycked thoughtys. fies-
 te that be swyfte to com to do synne. Lysynge mongers
 and fal

and false witnesse beere / and suche as soue discorde a-
monge louers and brieden. Wherof it is wyrtten Ecce
sistici. pp viii. A flatterer and a double tongid man is
acursyd / for he hath trowblyd many a man / that dwel-
lyd in peace. Olde sadyrs lound no suche glosers & dou-
ble tongyd folkes / for in them was magnificence and
strength for to saye the trowth / in all ther spechis / as
Valery tellyth libro sexto . That whan all the people
hoppyd vppon the deth of the tyraunte Dyonysse / for y
excedinge bytternesse of his moost cruell maners / a wo-
man of the grettest age prayde the goddis y he mighte
continewe longe in lyfe without syknes or disease / &
whan the sayde Tyraunte knewe it / he maruaylyd of
her benyuolence withowt his deseruinge / and Callyd
her / and inqueryd what rewarde she had receyuyd of
him so to saye. She answerde and sayde. For a reason
that I haue prouyd by experyence before tyme. For whā
I was a mayde and had a greuous tyraunte. I wolde
gladlye haue lackyd him. and whan he was slayne / a
worse occupied his come / and then his dominacyon to
be endyd I desired moost feruently. & a worse rular than
thou art we kepe neuer to haue. therfor I dede if thou
wre take scō vs. a worse yf it be possible shulde succede
in to thy place. Therfore I haue prayde for thi conserva-
cyon. Olde philosophers also had leuyr dye for saynge
trowthe / then to lyue and hyde it. wherfore of Dyoge-
ne it is tolde / that he was shewynge trowthe in euery
place. Of whom Valery spekith li. iiii. ca. iiii. that whan
aristipus had sayde to the forsayde Diogene y stooode &
wasshyrd wortys. O Dyogene if thou haddiste pleasyd
y tyrate dyonysse with thi sayre woordes / thou shuldist
not haue nedyd th² to do / truly quod he yf thou woldest

do thus / thou shalt not haue neede to flater & sayde
 raunte. for this philosofre had moche leaue to be fedde
 and maynteynd with a messe of wordes & say trouth
 then to be fed with & kynges deyntis and to flater him
 or say to him other then trouth.



Of. V. Lambs and a Wolf.
Dialogo. epix.



These Lambs that were in nombs
 & were forsaken both of father and
 mother and left like pappies and
 orphans / were ruled / and guided
 of their kinsmen and tutors / Up
 on a time the wolf called one of
 these lambs secretly to him / and
 sayde . I thinke to be compassiona-
 ble vnto the. Consideringe thy greete frende and fa-
 ther is dede

fadir is deke. Wherfor I wyll delyuer to the my lettice
of proteccyon that thou mayst goo sawf. Nevertheless
fe first goo to thi bredren and bydde them come to me
with the to conserue this matere. This innocent lam
was reioyced with grete gladnesse & went to his bredre
and shewyd vnto them all this mater. To whom thei
sayde. This plesith vs greatly. But go we first to our
frendes and tutowis and desire ther counsell. & whan
they came to them. Ther tutowis answerde & sayde
Beware for god sake of suche a mastir. For and yf ye
go and return to him/ he wil destroye you and kyl you
But they not takinge hede of the holsome consel of ther
senpours/ went forth to the wolf. The cruel wolf seyn
ge them was very glad/ and lepte amonge them & kyl
led them everychone and fedde him self and his childre
and sayde.

He walkyth euyl and oftyr offendith.

That to sadde counsell newe attendith.

Herfore we muste gyue credence to the counsell
of our senpours. For it is wyrtten. Job. xxv. in
agyd folkye is great wysdome and prudence in
longe tyme. we shulde do astir counsell / and especyally
of our frendes. For it is sayde prover. iii. Kepe thou the
lawe and good counsell and lyfe shal be geuyn vnto thy
soule and grace vnto thy chekye. It is sayde that an
husbondman labowyd his londe and sew it with hem
pe. f. lepe or synette seede. A Swalowe that was olde
and wise/ seynge that/ callyd all othir byrdes togider &
sayde. This feelde and this seede thretnyth vs soone.
For in tyme comynge/ hereof shal be made many a com
berows nette. Therfore go we all togider and spurne it
a broode/ or eate it growe/ or come by. But all othir byr
des wolde not consente/ but reprevyd the swalowe and

sayde she was full of folyssh drede. Wythe grette this er
 be/and the swalowe warnyd them agayne that grete
 patell y approchid and drew nere. The byrdes deryd
 the swalowe and sayde. This swalowe pleasith men/
 and flaterith them with his songe. This henge was
 full growyn and mowe downe and dyuers nettis were
 made of it/and caught many a byrde. Then all the bir
 des knewe ther sawte/and repentyd them whan ther
 was no remedye. Therfore he that despiseth profitable
 counsell/oftyntymes takith Unprofitable/and he that
 thinkith him self to sure/fallith oftyntymes in to sna
 res. And many tymes the counsell of a byle persone/
 is very goode and profitable/for wysdome saylyth mo
 re then strength. For an example it is wytten that the
 Eagle fleyng in the eyre and seynge the snayle puttyn
 ge owte his hornis. She descendyd and caught her and
 helde her styll in her cleyes. And the snayle shrank in to
 the shell/so that the Eagle in no wyse cowde ete of her.
 That seynge a crowe sayde vnto the Eagle. Thou gh
 thou be myghty and kyng of all byrdes/thou knowist
 not all thinge. Harken surely therfore what I saye and
 doo by my counsell/for that in the shell is very good me
 te and delycious. Bere the shell vp an hygh / and let
 it fall and breke/and so she dyd/and fownde grete swet
 tennesse.

Of many Crepyng wormys and beastyis.

Dialogo. LXX.

The Crepyng beastyis and wormys vpon the
 erthe toke ther solace agayne the sonne. But y
 moost venymous beaste of all and most per
 lowse Serpente Basiliscus of whom is made
 mencyon/in the dialogo. p. li. lepte in amonge
 all other



all other and sayde with lowde Voyce/ Who is so bolde
that dare fight with me/ let him come and I shal fight
with hi. The snayle in his cote armure cam in among
all othie/ redy to fight agayne this serpente. And as
they sawghte. This Serpente labowryd to bpte and to
popson hi. But she wysely drewe in her hede & sete in to
the shell/ that the serpente coude not towche her/ and
astirwarde whē she espyed anauntage/ she put out her
horns and cleys and pricked this serpent. Wherof she
had greate shame. A lytell space astir/ this forsayde ser
pent basiliscus fortified him self/ and thowghte to ex
cuse him self of y he had bene shamefully ouircom/ and
sayde/ I wil auenge me. Wherfor ys ther be any amon
ge all pow y is so bolde to fighte/ I shal make him glad
ly to turn his backe & fle. The Bitchyn full of spinis he
ringe this / came forth in his harnys towarde Ba
tell. And whan this forsayde Serpente sawe him /
with greate malysce he came agayne him. This sayd

Gechyn was hatty and made sharpe her prickis & smote them in to the serpent / and woundyd him vnto the effusyon of his bloode . This Basiliscus was faynte for angir and confusyon . Among all other a frogge be holdinge this and thoughte to be auengid vpon the serpente / he lepte vpon him willinge to kyll him . The serpent seynge the frogge all nakyd and bare / without defence / and he him self was both wery and hungrye / & to strength his body he cawght the frogge and swalowyd her in / and sayde .

He fightith but faintely / that is not a frayde

And he that hath noon hatneys may euer be a frayde
y this we be t awght y whan we see our greate

B enymyes somewhat ouerthrowyn / we owe not
sodeynlye to fall vpo them / but to refrayne / & to
see the ende . for Seneca saith . It is properlye the condycyon of a wyseman to drede his enymye / though he be but weke . And therfore noman shulde reioyce the deth of his enymye / for dowghte of him self . for it is wytt prouerbi . xviij . Whan thyn enymye hath had a fall / be thou not glad therof . Nor be thou mery vpon the deth of thyn enymye / leste ther fall lyke iubarbye vpon the . for he that gretely reioycith vpon the losse or hurte of his enymye / shall fall ofty in to losse and hurte / It is redde that an Emperoure / had tway seruauntis / of which oon was a taylor / and the other was a barbour . The taylor hatyd the barbour / for cause the emperour had him more in fauoure . wherfor he accusyd him to the Emperour / that he shulde diffame hym and saye that he might not suffre the stench of his breth whan he shawyd him . The Emperour was sore greuyd and commaundyd him to be caste in to the see in a sacke . And as the sayde Emperour cast forth his honde
poyne

payntynge to the shippemen the place where they shal
 be cast him / his signette of golde fel from his finger in
 to the see. This barbowe corruptis the shipmen with
 money / and by them he was conueyed to farre contreys
 and straunge nacyons. wher as he leuyd prosperously
 And vppon a daye he bought a fisch / and fonde the em-
 perours ringe in the bely of the same fisch / with the
 which ringe he came to the Emperour / and gaue it to
 him excusynge him self of the cryme that was obiecte
 agayne him. And at the laste for a rewarde he despyred
 that the taylor that had ioyed of his deth / myght be
 cast in to that same place of inbardye that he was / and
 so he escappd. and his enynye was destroyed / that hoo
 pid he had destroyed him. wherfore Seneca saith. loke
 dayly to haue of other / as thou intendist to do to other
 And this is oftyn prouyd by experience.



Of man and woman. Dialogo. CXXIX.



Man after the saynge of the Philosofer
Is a mynde incarnate. A fantaspe of
tyme. A beholder of lyfe. A Maiciple
of deth. A walker goynge A dweller of
a place. A laborowes mynde. A habi-
tacle of small tyme. A woman as saith
the philosofer/ is the confusyon of man/ A beaste insati-
able/ a continuall besynesse. a batell neuer endid/ mānis
maiciple & to a continent man destruccyon/ Als vppon a
tyme it happid/ y a man which was cleane & chaste desi-
red to haue samylarite/ & speche with a womā. wher-
by he fell to delectacyon & was cawght in the nettyes of
synne/ and lyghtly loste the scale of chastite & comytted
dedly synne. for whā he attendyd vnto the swettene-
se of her speche/ & beheld the beawte of her face/ he was
ouercome & destroyde/ & sayde,

Many mennys myndes for women be broke
And woundyd sozer then with other strooke

herfor an Autowr spekyth & saith/ A womā is
the founte of synne/ & condicponyd dedly/ Hiero-
mie saith. The gate of the ffende/ The waye of
wychednesse. The strooke of the Serpente/ A notable
kynde is the woman. That same doctowr saith/ The
beawte of womā is lyke a brinninge sworde. Remem-
ber y Chamar was corrupte of her owne brodir/ & euer
remembyr y a woman put Adā from his possession. who
was stronger than Samson/ wyser then Salamon/ mo-
re holy then dauid/ & all these were subuertid by womē
It is wrytten Eccle: xvj. The oryginal of synne begā
of a womā/ & all men suffir deth/ by y meanys of her/
wherfore these olde ffadits & filosofics were very co-

eynente & kepte them self chaste/as tellith Digerius li-
bro secundo. of the continence of alexander/ y whā a may-
de of most excellent beawte was brought to him/ which
was weddyd to an other prince/ he sparyd her/ & utter-
ly abstaynyd him self from her/ In so moche y he wolde
not see her/ But sent her agayn to her husband/ & whā
she was so remytted & sent agayne/ it pleasyd gretly y
myndes both of her husbonde & of her / a lyke tale tel-
lith Dalery lib 20 quarto/cap/iii/of Scypione/ saynge y
whā he knewe y a mayde moost bewtifull was among
them of cartage y were besegyd/ which was weddyd to
a nobyll gentylmā/ after y this Scipion had wonne y
cite he callyd the frendes of the sayde mayde/ and also
her husbonde before him/ & delyuerde her to him a cleue
mayde/ & all the Golde y was brought to him for redē-
pcyon of her/ he gaue it to her maryage/ wherfore y ha-
tys of them were euer astrye applyed towarde him / for
his grete chastite and bounteuous largesse/ Dalery al-
so tellyth in y same chapitle/ of the meruelouse chastite
of zenocrates a philosofre saynge/ That on a tyme atte
athenys a compeny of yonge men promysed a grete sum-
me of money to a wantonly disposyd womā/ yf she cou-
de corrupte the mynde of the sayde philosofre and yncly-
ne it to lechery/ The which womā in the nyghte tyme
went and laye downe by him. But in nowyse she coude
preuayle to hurte his chastite/ & to the yonge men y de-
vydyd her/ y she coude not bowe his mynde . She an-
swerd y she had not go to no lyuely mā/ But rather to a
statue/ or dede ymage . She callyd the philosofre a sta-
tue. for the grete and immoueable continence that re-
gnyd in him.



Of Lyfe and Deth.
Dialogo. cxxii.



A saith the Philosofer deth is a perpetuall sleape/drede of richemen/desire of power men. An incurable happe the thref of man/the chocer of lyfe. Resolucyon of man. The lyfe of gode men is gladnesse. Of wretchis sadnesse. A yonge man vppon a tyme /that was in his flowris/both goodly of persone. Ryche/stroge/and hooke/went to deth and sayde. Dineuitable fortune/haue mercy vppon me/and be deprecable vnto me and suffit me neuer to be punyshed /with the payne yf I loke a stir daylye fro the. For I shal gyue to y what someuir thou wilt haue/that is to sape. Golde/Syluer/Precyous stonyes/Seruauntis/horse/londe/sylueloade/Palacyes/Possessions/all oonly the to towche not me

not me. To whom deth answered and sayde. Brother
thow askyſte thinges impossible. Nothynge ſhuld be de
ſired of God/but honeſt and poſſible. And therfor thow
ſpekith not wyſely. for it is ſayd Vnto man. Deth aby
deth the euery where. And yf thou be wyſe/thow ſhalt
abyde it in euery place. for it is wrytten psal. lxxviii
Who is that man that ſyuyth/and ſhall not ſee deth/
as whoo ſayth. Nooyn. Therfore receyue me paciently
for I come to the to do no noueltie. for Seneca ſaith.
Roman is ſo vnwyſe/but he knowith he ſhal dye. Ne
uertheleſſe whan deth drawith nere he dredieth and we
pith. Why wepiſt thou man. Why mournyſt thou for
cawſe of deth. To that thow were ordeyned and borne
what thinge of newe is done to the. To this law thou
art born. This happid to thi fader/to thi moder/to thy
Betters alſo. and generally to all that haue bene before
the/and it ſhall not fayle to come to all them that ſhal
be. for lyfe is not geuyn to any creature with excep
cion of deth. Ther is a law vniuerſall/which ordeynith
to be born and to dye all thinge that berith lyfe. And al
ſo he ſaith. We owe to ſuffir paciently that thing that
we may not eſcape fro. Example of Dauid that ſayde
whan his childe was dede. Nowe that he is dede why
doo I faſte. whether I may call him agayne. I ſhal ra
ther go to him/for he ſhal not retourne to me. Whan
it was ſhewyd Vnto a philoſofre that his ſonne was
ded he answered and ſayde. whan I gate him. I knew
he ſhulde dye. Valery tellyth li. v. ca. v. that Anaxago
ras hearyng the deth of his ſonne/ſayde to the meſſen
gere. Thow bringeſt me no newe tydynges. Nor meue
lowſe. I knewe him mortall/as ſone as I knewe hym
born. for of the lawe of nature I haue lernyd lyfe to be
takyn and leſte. And no man can dye/but he that hath

leuyd. Nor no man maye lyue but he shall dye naturall-
ly. In the same place it is made mencyon / y zenophon
heringe the deth of his eldest sonne which was slayne
in batell was contente / alsoonly he put the crowne fro
his heede / for he was doyng solempne sacrifice . And
afterward he inqueryd how his sonne dyed / and it was
shewyd him that he was slayne moost manly fighting
and he sware by his goddis to whom he dyd sacrifice y
he conceyuyd more gladnesse therof / then heynesse of
his deth. Sainte Jerome tellyth that an holy woman
and mooste noble / whan her husbonde was dede wh^{ch}
she especyally louyd and mournyd and his body lay vn
buryed in the same dape of his buryinge she loste tway
sonnes which she hadde and no moo. I am to tell a thin-
ge incredyble saith saynt Jerome / but God by wytnes-
se not false. Who wold not haue trowyd / that she my-
ghte a goone pluckynge her brestis / her clothis teryng
her herys downe hangynge / certaynly from her fel not
a droope of terys. She stooode immouable / and fallynge
downe to the feete of cryste / she helde them and sayde /
I am spedde good lord and redy to thy seruyce / for thou
hast dischargyd me of so greate a burdon. It is redde al-
so in the cronycles of Emperours / that the wyfe of De-
tauyan buryed her sonne namyd dyse. And though she
were a paynyme / neuerthelesse by the greate Naturall
sense that was in her / she put from her all the tokyns
of merowe and heynesse / that were in her and sayde.
What profit is to drede that may not be reuokyd / wher-
fore Seneca saith / a wyseman is not afflycte for losse
of his chyldren or frendes . for in suche mode he may su-
starne ther deth / as he daylye awaytith for his owne.
And truly the Remembraunce of deth is lyke a byrdell
refraynyng a man that he efflowe not to moche / and

Ryngs

Ryane in the greate brede of couetyse and lechery. The
meditacyon of deth. Ho moost grete philosofre as saith
Plato. Wherfore it is tolde in the lyfe of Daynt Jehan
the ampuere. That in the olde tyme astir that an Em-
perowre was crownyd / by the Eleccyon of his Lordes /
Hmmedatelye masons / and makers of tombis wente
Vnto him and sayde . O Emperowre of what stone or
metall wylt thou commaunde thy graue to be made.
They shewyd this Vnto him that he shulde knowe &
remembry that he was transitorye / and but a corrupti-
ble man / & that he shulde thinke on the wele of his sou-
le / and gide the reeme wysely and Vertuowsly / astir &
saynge of Scrypture Eccl. Vi. Remembry thy last thin-
gis / and thou shalt neuer synne. Alfonso tellyth in his
trectyse de Prudencia. That whan Alexander was de-
se and to him was made a Sepulchre of Golde / many
philosofres came thedit togider. And oon of them sayde
Alexander made his Tresowre of Golde / and nowe in
contrarywys Golde hath made Tresowre of him / an
othir sayde. Alexander yisterdaye rulyd people / & nowe
people maye soone Rule him / an othir sayde. yistirdaye
alexander myght haue deluyeryd manyon from deth.
This daye he coude not escape from the dartys of deth
that were caste to him. an othir sayde. alexander yistir-
daye led a greate hoste . This daye of them he is ledde
to his graue / an othir / yistirday alexander pressyd the
erthe. This daye he is pressyd of the erthe. an other. yi-
sterdaye moch people dreedde alexander / this daye they
despise him. an other. yisterday had many frendes. this
day al be equal with hi. an other. yisterday to hi suffici-
not al y world / this daye is he content with a graue of.
Vi. foote longe. He that in wardely wolde of tyn consy-
der this / shulde be refraynyd frome the fowle apetyte

leuyd. No: no man maye lyue but he shall dye naturall
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a droope of terys. She stood immoueable / and fallynge
downe to the fete of cryste / she helde them and sayde /
I am spedde good lord and redy to thy seruyce / for thou
hast dischargyd me of so greate a burdon. It is redde al
so in the cronycles of Emperours / that the wyfe of De
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sense that was in her / she put from her all the tokyns
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fore Seneca saith / a wyseman is not afflycte for losse
of his children or frendes. For in suche mode he may su
stayne ther deth / as he daylye awaytith for his owne.
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This daye he cowde not escape from the dartys of deth
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not al y world / this daye is he content with a graue of
vii. foote longe. He that in wardely wolde of tyn consy-
der this / shulde be restraynyd frome the fowle apetyte

of synne. It is sayde of a synnyng man / that he shall be
destroide at last / and rote lyke a downghil. Job. xx.
Therefore it is commaundyed Ecclesiast. vii. Remembre
the ende. For it is bettyr to goo to an howe of lamenta
cyon and wepinge / than to an howe of welfare & glad
nes. For ther as is mourninge / the laste ende of every
Creature is remembryd. And a man thinkyth what
shall fall to him self / that is to saye that he shall come
to suche an ende. Therefore attende ye and consydre wel
that in the deth of every creature / the noose wavyth col
de / the teth blacke. The face wavyth pale / the daynes
and synowys of the body breke. The harte as it is sayd
be deuydeth a sondir for greate paynes. All the lymmes
and membris wape drye / and styfe lyke Tymber / and
stoonys / Nothinge in all this worlde is so abhominable
and teduous as is a dede corps / It is not caste in to wa
ters for cause of infectyō. It is nat hangid in y ayre / for
corrupcyon. But lyke popson most perflous / It is cast
in to a pytte nomore to be sene / and erth is lyghtlye cast
on it. Beholde the ioye of the worlde howe it endith. It
is closyd in a moost styngynge dyche. where the harte
consumyth. The Gen drye vp. The eyes fall from the
bede. The noose rotith from the face. The tonge styne
kith in the mowth. The harte putrifieth in the bodye.
But alas alas goode lord to me. what shuld these pen
delyghte to see saye thinges. The eyes to here vani
teys. The noose to smell swete thinges. The tonge to
speke fowle thinges and vnprofitable. The mowth to
taste swete thinges. The harte to thinke vayne and
vyle thinges. wherfore Bernarde saith. why art thou
prowde / thou ashy and duste. The concepcyon of the
is synne. Thy byrth is mysery. Thy lyfe is payne / and
deth is greate angwyssh. As this figure shewith.



Not oonly of sympel powre wretchis / but also of al ma-
 ner of noble estatys / both Emperowz kynge & knight
 whiche must chaunge this transitory lyfe / and folowe
 the Daunce of deth / throughe age his harte is heuy /
 his hede akynch / his spirite is deuyd / his bryth stinkith
 his face cruelyth / his backe stowpith . His gen wepe
 hymme . his crys Ronne . his herys fall awaye . his
 teth stinke / he lesyth his strenghtis . Now is he gladd
 Now is he sadde / Nowe is he spyke . O myserable and
 wretchid condycyon . why beholdist not thow the myse-
 ry of this mortall lyfe . Consydre where by thy geny-

towardis thy frendes and antecessors / that occupied he
 re before the. and Bernarde saith. Tell me where be the
 lours of this wolde / that in shorte tyme paste were he
 re with vs. Nothinge remaynyth of them / but oonlye
 ashy. and therfore I praye the / tell me where be the
 Barownys. Where be the princes and rulers / Where
 be the prymatis. Certaynly they be passyd lyke a sha
 dowe / and come to nothinge / also saynte augustyn saith
 Goo to the graue and take vpp the sonys / and discer
 ne yf thou canste / which was a lorde . which was a ser
 uaunte / which was fayre / whiche was foule . whiche
 was riche / which was pouer / which was wyse / which
 was folye / and thou mayste not knowe in nowye.
 Therfore remembry fro whense thou comyste / and be
 ashamyd / where thou arte / and make mournyng / whe
 dit thou goyste / and be aserde / that thou mayst come to
 that celestial place aboue. From the which thow arte
 nowe expulsd / which that moost blessid lord
 be graunt vnto vs that lyuyth and
 regnith eternally. amen.



Thus endith the Dialogus of
 Creatures Moralyed. Appllyably and edificatyfly /
 to euery mery and iocounde mater / of late trāslated out
 of latyn into our Englyshe tonge right pro
 fitable to the gouernaunce of man.

And they be to sell / vpp
 Dowlys churche
 parde.





[Handwritten text, likely a signature or note, written in a cursive script.]

